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The Modern Conflict Over The Bible

in

Synthesis and Comparison

BY

REV. G. W. McPHERSON

YONKERS, N. Y.

THE new theology apostasy is the substitute religion which the highbrows in Germany adopted to replace Christianity, and is the cause of the war. To save America and the world we must tear down and cast out from our colleges, seminaries and churches this apostasy, which is costing us the blood of our loved sons, and billions of dollars. An inspired Bible and Christianity are the foundation of our civilization. In Union Seminary, New York, Chicago University, and similar institutions this false theology is taught. This apostasy repudiates the great doctrines of Christianity, as the Inspiration of the Bible, the Incarnation, Atonement, Resurrection, and Second Coming of Christ in bodily form, and is causing hatred and strife everywhere. These momentous questions are discussed in this series.

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THE five books in this series are strongly recommended by Rev. James M. Gray, D.D., (Moody Bible Institute, Chicago), Rev. R. A. Torrey, D.D. (Bible Institute, Los Angeles), Rev. David James Burrell, D.D., (New York City), Mr. Wm. Phillips Hall, (New York City), Rev. I. M. Haldeman, D.D., (New York City), and thousands of laymen throughout the nation.

Dr. Haldeman says of these messages:

"Dear Mr. McPherson, I have read the manuscript of your new books with interest, profit and real joy . . . . . It is a cause of thanksgiving and praise to God for such a message as yours. There is nothing in which the new theology men are so strong as in their ignorance of what the Bible teaches. What they lack in spiritual, sane and scientific exegesis, they make up in reinforcement from philosophy and the inherent unbelief of the natural man. I do rejoice that you have written your books and pray they may have the widest circulation."

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This book is dedicated to the Deity of Jesus Christ and the Inspiration of the Bible, which dedication was graciously suggested by my esteemed friend, Mr. F. T. Hopkins of New York.

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TO THE READER

If you believe that this book should have a wide reading, you are invited to furnish names to whom you would like to have it sent, and a gift to cover the cost. This will help the author to donate the book in a more general way, and have larger numbers printed for circulation. The author has donated his time and labor in order to furnish this message free to the students in all our higher institutions of learning in America. Lots of twenty-five or more may be had at reduced prices.

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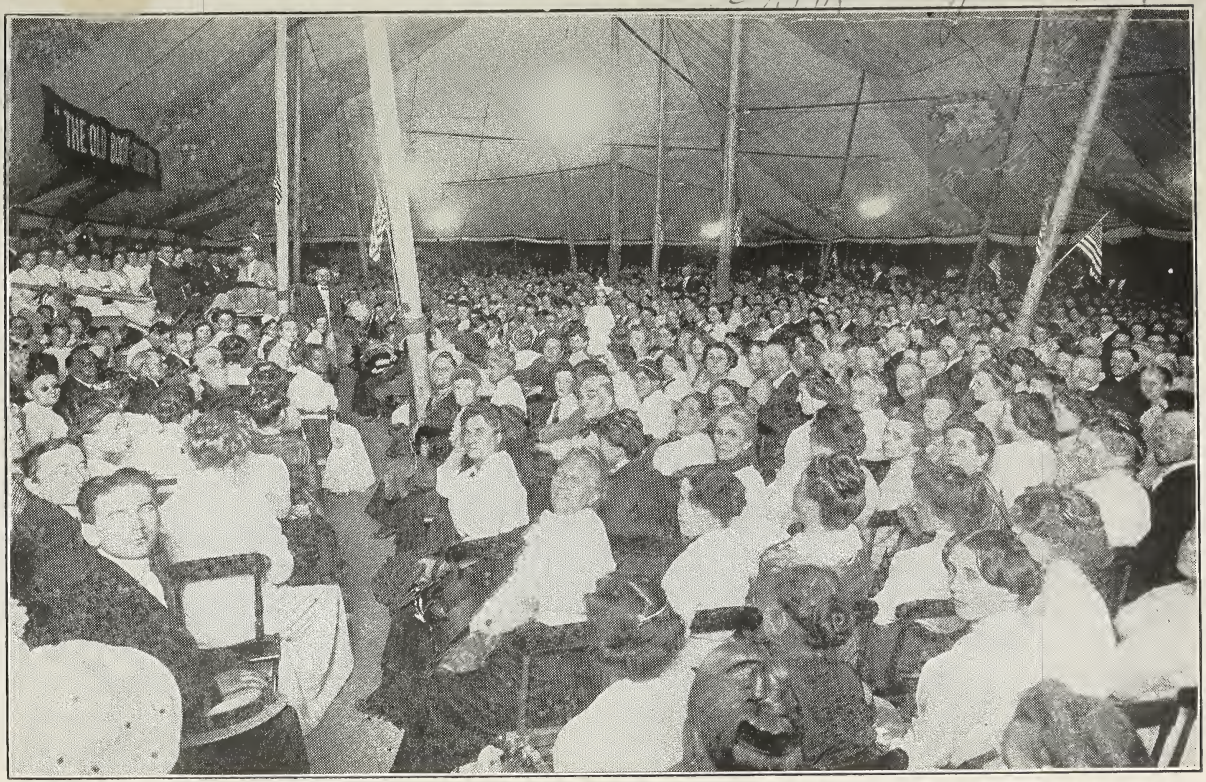

TENT EVANGEL, IN NEW YORK, WHERE THESE MESSAGES WERE DELIVERED

THIS volume is made up of the four little books in the series as announced at latter part of book, and consists of an outline study in synthesis and comparison, of the new and the old theologies. It is hoped that this book will prove to be a valuable aid as reference or text book for Bible classes in colleges, churches and elsewhere. Of the 20,000 copies already sold of Nos. 1 and 2 in the series, which make up part of this volume, good has resulted, in directing young men and women as to the kind of educational institutions to attend; while on the other hand it has been used to cause a number of students to withdraw from certain theological seminaries. The publication is the result of a hearty vote by the Tent Evangel Congregation in New York, of 3,000 persons, where these messages were first delivered as a series of lectures.

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REV. G. W. McPHERSON

FOREWORD

Momentous Questions Discussed

THE hour has surely come when men and women who believe the Bible to be the Word of God should come into the open and courageously, earnestly, and in the spirit of love, line up against the new theology apostasy—a something with no theology in it. This volume tells plainly what it is. It is the enemy of Jesus Christ. It is the father of the present war. It is a rehash of Unitarianism, a revival of infidelity, augmented by the German atheistic philosophies of evolution and pantheism, abetted by the destructive higher criticism of the Bible—in short the new theology is hell turned loose on earth in the name of scholarship, and under the guise of religion, and now in the awful panoply of war. It is a cunning, lying, church-destroying, Christ-denying monster. It wears the smile of an angel but has the heart of a murderer. Its mission is to destroy the faith of men in the Bible as the Word of God, and in Jesus Christ as the Incarnate Son of God. With its pretense of piety, its angel smile and satanic heart, it has succeeded in deceiving many. Today clergymen, churches and institutions of learning are among its victims. Many of the Congregational churches in America are among its slain; and Baptist, Presbyterian, Methodist, Episcopalean, and even Roman Catholic churches are feeling the satanic pull of the new theology apostasy. It is winning to its support some in high places and low, some rich and poor, learned

and unlearned. Judging by recent public utterances on the part of some prominent laymen, it would appear that church officers, who are members of some and of our largest financial institutions, have become inoculated with the virus of the new theology apostasy. We have no desire to be personal and call these men by name, and place upon them the blame for their departure from the evangelical doctrines (we would place the blame upon those who stand in Christian pulpits and whose false teaching are the direct cause of the laity's departure. Another cause of the departure on the part of some of our rich laymen is due to the fact that they have unwisely permitted themselves to be influenced by the current skeptical literature of the twentieth century, and ideas from various sources that are not in harmony with the Word of God. Even this splendid institution, the Y. M. C. A., has permitted itself to be influenced by the same spirit of a materialistic age, and thus have weakened its evangelical appeal. To not a few earnest spirits in all the churches all this is doubtless cause for concern. We want the Y. M. C. A. as we want all our thoughtful laymen, to remain loyal and true to the grand old Book, to that which is the highest and best, and which cannot fail, to that which is the foundation of our nation and must remain the hope of the world. Of course we should not be overconcerned at the above departure. We are so prone to get man's point of view and not God's point of view, and magnify a mole hill into a mountain. We should not be over anxious as to loosing or winning to church membership any individual simply because he or she may be rich. We should not permit the dollar to be king on Manhattan or elsewhere. We should value men not by their wealth but by their character. But alas in America we find life unbalanced. We

have been so busy guilding the framework that we have forgotten to look at the picture. Money not God has become the touch-stone of our thoughts and the load-stone of our ambitions. We are so apt to forget how easily God could get along without any of us. Perhaps we forget that Christianity was not born in Wall Street nor in a palace, but in a Manger, and that at the advent of the Son of Mary heaven hung out a star in his honor, and the angel choir chanted a new song. We forget that when God wanted to introduce a new civilization he did not put his hand on a Rothschild, though God has many of his kings and queens among the rich, but on the slave-child Moses—earth's greatest lawgiver—and on the carpenter Jesus—earth's only Saviour—and on the miner Luther—earth's greatest reformer. We forget God's great plan, that it is by the Cross and its sacrificial Saviour that the world has been enlightened, and will yet be saved, that millenniums after our present boasted civilization, with its pomp and glitter will have perished, God's choirs will be singing, "Unto him who loved us and freed us from our sins in his own blood . . . to him be ascribed glory and dominion forever" (Rev. 1: 5-6). Let us not forget these things, and remember that at the appearing of our Lord and his kingdom those who stood for him in the days of his rejection will then shine as the sun and as the stars for ever and ever.

One of our problems is to awaken the churches to see the real danger confronting them. The orthodox forces are asleep at the switch. We are cowards, crouching to the German apostacy. If the old heroes should return they could hardly recognize the Church today. A pioneer preacher was booked to preach where President Andrew Jackson was stopping over night, and the latter

found himself in a pew of the church. The deacons held a hurried consultation and calling the preacher from the pulpit informed him of the presence of the President, and requested him to be guarded in his remarks. Before beginning his message the preacher said: "I understand Andrew Jackson is with us and I have been requested to be guarded in my remarks. Andrew Jackson will go to Hell as quick as any other man if he does not repent." At the conclusion Jackson stepped forward and said: "Sir, if I had a regiment of men like you I could whip the world." This is the courage needed.

Let us not lose our heads over the power of wealth. Money is the lowest, the weakest, the poorest of all power; and only as it is used in channels of God's approval can it be a blessing and not a curse. There is no power but God. If the churches should loose the world's richest men God could give us some John the Baptists to take their places and a great revival of true religion. If this were God's pleasure then we should gladly say, good-bye, brothers, we welcome the exchange and we are willing to throw in some new theology institutions "to boote." If we bow down to materialism it is because we have forgotten God. If we fawn and cringe at the feet of money power, then God will send upon us the days of the locust. A rich man pledged $100,000 to Foreign Missions; but when he saw that the Board was going to send out young men fresh from the seminary who denied the Virgin Birth and the Atonement he quickly withdrew his gift. Thank God all our rich men have not forsaken the grand old doctrines of Christianity.

WHY WAS THIS BOOK WRITTEN?

These messages were born in much travail of spirit. They have been given as result of the writer's study of

the new theology and the impressions made on him by students in new theology institutions regarding the deity of Christ and the inspiration of the Bible. Prominent among these institutions is Union Seminary in New York, though doubtless good men are there. We have no desire to be personal only in so far as we deem it necessary to make concrete the problem before the churches today. For fifteen years, while serving as Superintendent of Tent Evangel in New York, not a few of the students in Union Seminary informed the writer of their departure from the evangelical doctrines. In each case it was noticed that these young men were unsettled in their beliefs; they were desirous of asking questions, and combatting the generally accepted doctrines of our evangelical churches; they all revealed the same uncertainty, if not religious bewilderment—the absence of a positive, cheering, joyous faith. I failed to see that to any of these splendid young men, Jesus Christ was the unique incarnate Son of God, very God of very God, separate in essence from man, the world's Sin-bearer, Redeemer, Saviour, Lord, and Final Authority in all matters of Christian faith and practice. They could not honestly say:

> "My hope is built on nothing less,
> Than Jesus' blood and righteousness."

The religion of these students and of others in institutions where the new theology is taught, all seemed to be of a similar type, to wit: it was built on science, rationalistic philosophies, and ethical principles, and possessed no enthusiasm, no passionate love for Jesus Christ, and for the souls of men.

For fifteen summers this had been my experience over and over again as I got close to many of these young men. For a long time I hesitated to speak out against

new theology institutions like Union Seminary. I desire to "live at peace with all men," and especially desired the good will of the good. I well knew that an open exposure of Union and similar new theology schools would create antagonism to our Tent Evangel campaigns, and to the writer personally, by men who could use their financial power to assist in their unchristian behavior. I was aware of the spirit and practice of boycott on the part of certain financial powers in New York, and that these powers are supporters of Union Seminary, and that they would boycott our great soul-winning work as they did. For years the writer prayed for guidance as he thought over this problem. The fact is, he was like many others today, a bit of a coward. Finally, however, when convalescing from an operation in the Roosevelt Hospital, and thinking of the tragedy we are witnessing, in seeing our young men go forth to lead the churches away and astray from evangelical religion, the writer solemnly vowed before God that he would no longer be a coward but if spared, would henceforth do his part in the Tent Evangel and elsewhere, to make clear to the churches and universities and seminaries the real danger which confronts America by the German invasion of our Christian Faith by her apostate theology.

THIS BOOK IS THE FULFILMENT OF THAT VOW

We should fear for the sake of the Church, the German invasion of American institutions by the new theology apostacy more than the invasion of America by a German army, terrible as the latter would be, for the former would, in its consequences, be far more serious, more far-reaching. To undermine our Christian civiliza-

tion in America by the new theology apostacy would put us back to where Germany is today, in religion and ethics. It is this rationalistic theology that has cursed and ruined Germany, and unless we defeat it here it will curse and ruin America. America has not yet become aware of the fact that it is this new religious apostacy that our soldier boys are fighting in France, in the form of gas, guns, liquid fire, bombs, shells, and all the frenzy and hatred of Hell. America has not yet awakened to the fact that the billions of money we are giving, and the precious blood we are spilling are the result of the moral and religious degradation which the new theology apostasy had brought upon Germany. The papers recently quoted Mr. Rockefeller as saying that he had given toward the expenses of the war, including his purchase of Liberty Bonds, the sum of $70,000,000, but he is not aware that he is pouring out his wealth to defeat the German new theology as seen in its harvest of pain and death. Probably if he knew this a revolution would take place in Chicago University, and influences would be set afoot, as they ought to be, to wipe out this apostasy from our institutions, root and branch. The new theology is as great a curse in our churches and institutions as would be the most radical socialism. If the Rockefellers only knew these things they would be the most pronounced old theology advocates in America, they would defend the theology that has made America great, and that is the only hope of the world.

Just prior to the war, in 1914, a reputable American journal made a census of those who, on a fine Sunday, attended religious services in Berlin, and it was found that in this Protestant city only 26,000 persons were gathered in places of public worship. Berlin, a great Protestant city of 2,800,000 souls, but with a powerless,

Christless Church. The explanation? We need hardly state that this was the fruit of five decades of teaching and preaching of the new theology of rationalism, evolution, and the radical criticism of the Bible. As Rev. Isaac J. Lansing, D.D., said in his able address before the Rotary Club in New York in 1917: "The German philosophies repudiate humanity, despise morals, and deliberately gave itself to the most violent attack upon Christianity! The attack upon Christianity was deliberately made about 100 years ago, but half a century later, when Strauss assailed the Gospel and the life of Christ as mythical, the great apostacy began in earnest, and became widespread, intense, and more sweepingly antagonistic." And Dr. Lansing added: "Many of these new theology apostates in Germany declared that the greatest mistake Germany ever made was in accepting Christianity from the Roman Empire." These were the founders of the modern new theology which Union Seminary, Chicago University, Harvard, and Yale, and other institutions of lesser note in America more or less adopted. The new theology, advocated in Germany, rejected Christianity, and adopted a religion of their own, and named it, "The Religion of Valor." One of its mottos is, "To Live Dangerously." It is the religion of militarism. It is as we have said, the religion we are pouring out our wealth and our blood to defeat in the lurid flames of Hell which it has created in Europe. America is slowly but surely waking up to the fact that it is the new theology that has deluged our poor world in blood.

And here in America the new theology serpent is gradually, stealthily, coiling his slimy form around our Christian life. Already we can see the spirit of hate in those in the ministry and laity who have adopted

the apostacy. We see them withdrawing to themselves in little coteries in every center of population, and planning how they may oppose the old theology, the Gospel of Christ, and enslave American Christians in this curse of the anti-Christ. They are cunning in their propaganda, they cover up their real purposes by a pretended interest in humanity, and by assuming to themselves a monopoly on scholarship, declaring that the new theology is the result of the latest and soundest thinking. With these men it is not what the Bible plainly states, but rather what Dr. So and So, and Professor So and So, and Rabbi So and So said. But we have observed that wherever the new theology is taught, inspirational thinking and preaching pass away, and the glow, the warmth and comfort of evangelical Christianity languish and die. This theology could never produce a Judson or a Moody. When it gives to the world a Spurgeon, or a great evangelist, then we shall be compelled to sit up and take notice. As a soul-winning and converting system it is absolutely as helpless as infidelity itself. A witty preacher once stated that he recommended Rev. So and So to the office of chaplain of Sing Sing Prison, because he said the gentleman had a faculty for emptying every church where he preached, and he thought he might succeed in emptying Sing Sing. Well one thing of which we are certain is that the new theology is emptying our Theological Seminaries, while the old theology is filling our Bible Training Schools. We can discuss until doom's day the problem of the seminary.. Here is our great problem to get rid of every new theology teacher, then advertize that fact to the world, and see if a new day will not dawn for our seminaries. I would wager $50,000 were I inclined and able, that if Colgate, or Rochester, or Harvard, or Crozer, or Union, or Drew, or any other

seminary in which the new theology is taught would give the writer the sole management of their affairs for five years, he would fill up every one of these institutions with splendid Christian young men. But this day of glad revival would be preceded by some theological funerals. We have the corpses already and he would see that they were quickly buried.

Americans, I appeal to you, as you love your life, your children, your country, humanity, God, arise like true men and drive from your schools of learning and from your pulpits the new German theology. Pull it down and throw it out. It is a vile, lying intruder. It should have no place in our Christian institutions. It will destroy our Bible, it will bring untold division, sorrow and strife to our churches, it will ridicule the ordinances of Christ, it will destroy our seminaries, it will blight and damn the world. It is the work of Satan. Cast it out! If they prophesy to us smooth words, believe them not. If they prate to us about church union, listen not to them. We believe in church union, and pray that God may bring it to pass on the basis of his naked word. If the churches will take the New Testament and agree on that we shall then have church union. And this is the only possible basis. We love union, we want to get close to all who know Jesus Christ as a personal Saviour. But it will not be brought about by those who want a Church Trust as a political weapon for the defeat of socialism; it will, if ever, be brought about by the old theology, by those who love God and his word. In the good old theology of Paul are all the elements of fellowship and love. In every spiritual undertaking the new theology is a failure. It's cheap re-hash of decadent Unitarianism, and its dependence upon science and philosophy, can never solve the world's problems. It has no life, no

blood, no warm pulse, no palpitating loving heart. Come on then children of America, and let us strike with God for the freedom of our institutions and the souls of men. America must arise, young, strong, virile America, and crush the new German theology serpent. The national welfare demands it. The Lord of Life demands it. Remember our boys are fighting it in the awful trenches in France. While they are fighting it in France, let us, like true men and women, fight it at home. Great God! give us all the courage to enlist at home and "go over the top here and do our bit." And never let us cease the fight until we shall have driven the apostate theology back to Hell.

The Author.

BOOK NO. 1

The New Theology Under Fire

"Ye should earnestly fight for the Faith," Jude, verse 3.

Chapter I

THE CONFLICT

This splendid note from Jude is a good starting point in our discussion as it suggests the character of this message, on The Modern Conflict Over the Bible, or The New Theology Under Fire. This Christian declaration is in itself a battle cry, a call to arms in the holy warfare against all that is in opposition to the Faith.

We are living in a time when an array of insidious falsehoods has been launched against the Bible, and these ingenious misrepresentations are masquerading around under the guise of scholarship and in the name of religion, and may be known by what is called in some quarters, the new theology. And it is to combat, to expose this new theology that God is calling his people everywhere these days.

Of course we have no fear as to the future of the Bible—Truth can defend itself. When Deity ceases to exist then the Bible will perish. But we are concerned, for the sake of the Church of God, because of the insidious attacks on the integrity of the Bible.

That there is a conflict today over the Bible, few would dare deny. It is not a conflict over science, for true science is the handmaid of religion. It is not a conflict over philosophy when philosophy knows its place and keeps within its proper bounds. But it is a conflict over the Bible—its interpretation, history, inspiration, miracles, doctrines, authority.

In the Bible certain claims are made as to creation, Christ, redemption, salvation, etc., all of which the new theology denies. The Bible is practically rejected by this school as the one great authority in the Christian religion. Many of the advocates of the new theology deny that which the Church has always believed to be fundamental in the Christian Faith. New theology teachers have accepted the philosophy of evolution and rationalism as their working hypotheses, as the principles by which they interpret all life, though oft-times in contradistinction to the claims and authority of the Bible. The new theology is assailing the inspiration of of the Bible and the deity of Christ. The attack is made in some of our institutions of learning both secular and sacred, and in not a few of the pulpits of so-called orthodox churches, with the result that the faith of many is being shipwrecked. If the world is to be Christianized it must be done by Evangelical Christians, and with an inspired Bible, and under the leadership of Christ.

In the light of these facts it would appear that the call is loud today to enlist in this warfare against the apostacy of the new theology. We should not fear a righteous struggle. Christianity was born in conflict and by conflict only can it triumph. We have no sympathy with those who would pursue a policy of silence and non-interference with the propaganda of the new theology apostasy—all such are cowards and unworthy

the name of Christian. Next to peace we should like nothing better than a holy fight for God and His truth. The man who would not fight for righteousness should merit the contempt of all good men. God has called us to warfare, and we ask, Have we heard the call? Have we enlisted? Do our friends know where we stand? Have we entered the fight for the Bible—the word of God— for Jesus Christ—the Son of God—for evangelical Christianity, the truth by which God intends to bring the world back to himself?

The great question before us today is, what are the rank and file, the great mass of the Christian people, going to do with the Bible? Shall we believe, for example, the modern evolutionists or the writers of the Bible? Shall we believe Spencer and Haeckel, or Moses, Christ and Paul? These are the questions that are now prominently before the churches for decision. These questions are insistent, they will not be silenced, they call for an answer, we cannot dodge them, the fight is on.

Chapter II

CONTRIBUTING CAUSES

Before presenting the cause of our present conflict, those which have produced the new theology, we should first state just what we mean by the term theology.

Theology is a science, a collaborated system of religious thought, setting forth that which men think about such subjects as God, man, sin, Christ, salvation, etc. The term theology, therefore, may be defined as the science of religion. But there is a true and false theology. The true is built on the teachings of the Bible; the false on philosophy, speculation, and independently of the Bible—using the Bible, not as the one great authority, but in an accommodating sense. This latter is the new, the former the old theology.

It is important that we have a true Christian theology, that is, a science of religion that is built upon the Christian revelation, for much depends on the views men entertain regarding the great themes which make up the subject matter of theology. For example, to hold false views about Christ is to be lost, but to hold correct views as to his person and work is to be saved (1st Cor. 15: 1-3; John 3: 14-18). We cannot afford to say: "But that is only his theology," for "as a man thinketh in his heart so is he" (Prov. 23: 7). Christianity has always flourished under the preaching of a robust theology. When men are not sufficiently interested in Christianity to build a Christian theology, then Christianity must languish, if not perish. It is true that theology is not Christianity; yet it is so closely, so vitally related to Christianity, that the latter is largely dependent upon it

for its expression and propagation. Christianity is the soul, theology is the body by which it is expressed; and the soul calls for a sound, healthy, robust body, or theology, that which truly sets forth the nature and doctrine of God our Father and our Lord Jesus Christ.

But another word here about the new theology. We have said that this theology is not built on the Bible, but on philosophy, ethics, speculation, using the Bible only in an accommodating sense. That being the case how shall we define the term, new theology? It is difficult to define this term because the new theology is the result of a certain mental attitude toward the Bible, in which the Bible is viewed not as the one great authority in the Christian religion, but as of secondary value. We would therefore submit the following as a fairly accurate definition of the new theology: The new theology is a false science of religion, that is built on philosophy, ethics, speculation, that exalts human reason above revelation and faith, hence makes man himself and not the Bible the basis of authority in the Christian religion.

With this definition in mind we are now ready to advance and see what it is that has led some of our scholars to adopt this attitude toward the Bible. It can be readily seen, from the definition given, that it is a critical and not a submissive or reverent attitude which the speculative theologian has adopted toward the Bible. And this leads us to raise the question, What are the causes that have produced this critical attitude toward the Bible, and that have resulted in what we call the new theology.

PRIDE.

The first cause we would state is pride, pride of intellectual attainments, of learning, of scholarship,

though we boldly affirm that the new theology has not a monopoly on scholarship. But it should not be forgotten that Christianity is a special revelation of God which no scholarship could ever discover. The fact is that the most unlearned often know as much about the mysteries of God and his Kingdom as do the most learned. Scholarship cannot discover God, this great accomplishment is of the heart, the spirit, and not of the intellect. Knowledge of the sciences will not help here, but knowledge of Jesus Christ—the most excellent of all sciences —is indispensable. Ofttimes learning is a barrier to the highest knowledge—that is, a comprehension of the revelation of God in Christ—for the pride of intellect dislikes to stoop and admit its ignorance and helplessness in this realm, and become as a little child at the feet of Jesus—the thing which scholarship must ever do if it would enter and learn the mysteries of the kingdom of God. The pratings of the new theology school about the results of modern scholarship reveal an appalling ignorance of Christ, as if scholarship could ever be a password into His kingdom, or furnish a key to its mysteries.

DEIFY MAN.

The next cause we would mention is human nature, the natural, perverted, sinful nature of man, which nature is in opposition to God, not subject to His will, His laws, His love, and of which Paul declares "I know there is nothing good in me—I mean in my earthly nature" (Rom. 7: 18). Here then is the seed-germ from which has grown our modern problem over the Bible, and we might say the ever-present problem over the Bible. The new theology would deify that which the Bible commands us to crucify (Rom. 6: 6; Gal. 5: 24), and would present to the world

a false diagnosis of man, a diagnosis that is contradicted by all the facts of experience.

RATIONALISM.

Another cause is found in what we call rationalism. By rationalism we mean reason as opposed to revelation, or the exaltation of reason above revelation. The rationalist rejects the supernatural element in the Bible, and exalts reason, above faith. The rationalist subjects everything to the analysis of reason, and that which cannot be explained by reason is rejected in the religious domain as in every other realm. Rationalism says, the things which are seen and understood are eternal and are to be trusted, but the things which are not seen, which are apprehended only by faith may be superstition and are to be rejected. We cannot stop to show the absurdity, or the unreasonableness of this philosophy of reason. For instance, because the rationalist cannot explain how sap circulates in a tree, in order to be true to his philosophy, he would have to reject this fact as superstition, something above reason, which reason cannot comprehend. Because the rationalist cannot explain the Supernatural and the miraculous element as recorded in the Bible he rejects these as unreasonable, hence untrustworthy, untrue.

EVOLUTION.

Another contributory cause to our present-day conflict over the Bible is found in the philosophy of evolution. Again we must define. What is evolution, and how has this philosophy added to the conflict over the Bible? Here again we find it difficult to submit a satisfactory definition. Generally speaking, evolution is viewed by many as meaning anything evolved both

in the realm of biology and metaphysics. Evolution is a philosophy which maintains that all life has been evolved from a simple or rudimentary form, from the homogeneous to the heterogeneous, in a series of steps, by which a germ or a rudimentary part become an adult organism, or a fully developed part. It is seen that this philosophy is an effort to interpret or explain God's method in the development of all life, including the life of man. Evolutionists generally believe that the universe, as we see it, has been evolved from small beginnings; that man is a part of this ever-evolving order; that he too has come up from a germ, and passing on through lower forms of life has arrived at what he is today. We take no time to show that this is not a true philosophy, that it has never been proven, and that it is in conflict with the facts of science, with the book of Genesis, and the Bible generally. That there is an evolution in the moral life of man as result of his submission to the Spirit and word of God we would not deny; but in the one endless round of nature we have birth, growth, decay, and death, and dissolution is as much a part of the order of nature as is evolution.

DESTRUCTIVE CRITICISM.

Again, a certain kind of destructive higher criticism of the Bible has also added much to our conflict. There is a legitimate, a proper, safe and sane higher criticism of the Bible. Criticism may be favorable or unfavorable; it may mean to find fault or to approve. By the term higher criticism we mean the application of the principles of literary interpretation to the literature of the Bible, as we would apply those principles to any other literature, with this exception, that we must take into account the spiritual element in the Bible. In this

proper application we seek to discover the teaching, dates, and authorship of the various books of the Bible, by a close study of the times in which the books were written, and the historical circumstances that would naturally condition thought and expression. Now this sort of study of the Bible seems sensible and helpful, and in this respect every Sunday-school teacher ought to be a critical student of the Bible.

But there is another kind of criticism which is called the destructive criticism of the Bible. This criticism has for its method the stating of certain hypotheses, which may be reasonable or unreasonable (usually they are most unreasonable) and from these they argue to certain conclusions. Let us give an example of some of these unreasonable hypotheses, to illustrate the destructive method of this school. The critic supposes, that man has been evolved from a lower form of animal life, therefore, he must rule out the account of the creation of man as given in the Book of Genesis; or he believes that man existed longer on the earth than the Bible teaches, therefore, to make the Bible harmonize with that which the critic believes to be sources of correct information, he would say that Old Testament names as Adam, Cain, Abel, Enoch, Noah and others, were not real characters, not real men, but names of fictitious persons used to represent dynasties or heads of clans, each covering possibly thousands of years. Thus the destructive critic would harmonize the Bible with his notion of the age of man on this earth, by denying the plainest historical statements recorded in the Bible. You see it is anything, however absurd, to bolster up the critic's hypotheses, based on his theory of evolution, and his notion of the period of time man has lived on the earth. In no department of modern

research has there been made more absurd guesses than in this sort of study of the Bible by the destructive higher critics. And some of these speculators are cooped up in not a few of our colleges and theological seminaries, with the result that many of the students have been led astray by adopting their false views of the Bible, by accepting the conclusions of this sort of mental hypocrisy and jugglery over the naked facts of the Bible. And, out from these institutions, to our churches these students go to give to the Christian people the half-baked theories and guesses of the modern destructive critic. Do we wonder that we have now a conflict over the Bible?

LAITY IN IGNORANCE.

The vast bulk of the laymen in our churches are not yet quite aware of the fact that the causes stated above furnish us with a true explanation of our modern conflict, and constitute the foundation of the new theology. That this is true, however, all well informed and candid minds will readily affirm.

We are aware that there are those who would try to deny the foregoing facts, and show that the foundation of the new theology is not to be found in the rise of evolution, rationalism, the radical criticism of the Bible, and in the nature of man; but it is clear that all such view the Bible, not as the one great authority in the Christian religion, but rather as furnishing illustrations in history of the development or out-working of the principle of evolution in the moral or spiritual life of man. Where the Bible and evolution come in conflict, those parts of the Bible are brushed aside as irrelevant, or are viewed as legendary, or are given a false interpretation.

Chapter III

THE NEW THEOLOGY LABELED

We will now in part label the new theology, and note some of its characteristics, its varying points of view from those generally held by the vast bulk of Christians throughout the world, both Roman and Protestant. We want to mark this thing, to draw an accurate picture of it, so it will be known when heard or lectured about in the churches or elswhere, or when seen in the current literature of our day for the new theology has distinct features of which the Christian people should be informed. We have seen how it got here. Now how does it work; what does it say and do; does it produce a good harvest; is it a blessing or a curse; shall we retain it or reject it? It is on our hands; what are the churches going to do with it? The Methodists, and Baptists, and Presbyterians, and Episcopalians, and Congregationalists, and others must face this question and make up their minds regarding it. What shall we do with the teachings of the so-called liberal theologians?

BIBLE CLAIMS REJECTED.

The new theology is marked by its indifference to the claims of the Bible. It never says, with the writers of the Bible, "Thus saith the Lord," but it loves to dogmatically assert, thus says Emerson, Spencer, Darwin, Haeckel, etc. It never predicates finality to any statement because that statement is found in the Scriptures. The new theology does not hesitate to say that Peter and Paul and other Bible characters may have been mistaken; in fact that even Jesus Christ may have

been mistaken; "that he accepted some, at least, of the opinions current in his own day relative to the Old Testament and the manner of his Second Coming. This theology tries to strip the Bible of its supernatural authority, to humanize it, rationalize it, to make it appear to be a purely human product and not a book of joint authorship—God being the controlling and directing factor in its production. In short, it treats the Bible as it does any other spiritual literature, picking and choosing certain parts as being probably inspired —thus exalting fallible human reason above divine revelation. This theology has a way of weakening the force of the miraculous element in the Bible. Miracles are not necessary to stamp the book as of God; in fact, miracles to this school are rather an embarrassment. If miracles are granted as having occurred, their purpose is restricted to the human ministry aspect, and in nowise serve as a proof of the divine authority and character of Jesus and his mission. The new theology is not at all proud of the miracles. The story of the creation, the opening of the Red Sea, Jonah and the whale, the incarnation, the resurrection and re-appearing of Jesus, many of the adherents of this school openly repudiate. The presence of a miracle, as the evolutionist views it, presupposes a God working contrary to or independently of the law of evolution, or of any natural law, and to grant this is a concession in opposition to the basic principle of the new theology; for to this school God does not thus work anywhere in his vast universe—in contradistinction to the law of evolution.

We are living in a time when many have shown a sort of insane passion to belittle the miracles and the Bible generally. They seem to love to parade before the people loud sounding scientific terms, and the marvels

of modern scholarship, asserting that "scholarship is agreed," as if scholarship were ever agreed, and to exalt the wisdom and power of man and not the wisdom and power of God.

But this school has been, recently, running up against some disagreeable snags, they have been uncomfortably jolted, for science has been making her contribution on the side of the Bible. The spade is bearing eloquent testimony to the historical accuracy of the Old Testament, to that sacred history which the destructive critics long ago questioned. And, to make their case still more embarrassing, the common people are not falling over each other to embrace the teaching of the new theology. The more thoughtful of the Christian people are asking questions, studying their Bibles, examining the teachings of the liberal German school, with the result that the ablest laymen everywhere are declaring that the new theology message is a hollow, empty, worthless thing; and that its speculations, hypotheses, and doubt engendering propaganda must be repudiated and defeated all along the line.

EXALTATION OF MAN.

Another mark of the new theology: It would deify human nature, and declare that man by nature is a true, pure child of God, needing only the proper education to fully develop his nature and make him fit for the kingdom of Heaven; consequently, the fact and need of regeneration are winked at. A sermon is seldom, if ever heard on this important requirement of God's word, or if heard, it is of such a character that it contains no positive affirmation as to the necessity for this fundamental change or experience in man's life. Salvation to the new theology school is by education, and not by

moral regeneration. This accounts for the fact that advocates of the new theology give their money not to world-wide evangelization, but to the colleges where reason is enthroned and Jesus Christ is often dethroned, and to those institutions nearer home of a semi-religious character, like the Y. M. C. A., that have not in them a pronounced evangelistic appeal. Churches which are controlled by men of this school eschew the warm-hearted, enthusiastic, evangelistic preacher, for such a messenger would be a constant irritant on the sensibilities of the new theology folks.

ANTIPATHY TO EVANGELISM.

Another feature is the positive antipathy of this school to everything that savors of evangelism. If the new theology advocates assist in a soul-winning campaign, it is not because they love the souls of men, but rather the motive is political and selfish in character, to win personal popularity, or to please some friends, and not because of their desire to seek and to save the lost. Slurs at consecrated evangelists are some of their most common stock in trade. Not being able to produce revivals of religion, the adherents of the new theology cover up their impotence in this regard by abusing or belittling the work of the God-appointed men who are used by the Holy Spirit to bring about revivals of religion.

The new theology preachers cannot produce revivals of religion in their churches, and in this we find one of the strongest indictments against this theology. There is nothing in their criticisms, negations, ethical principles, their contempt for the inspired word of God, their lack of true humility, their air of assumed intellectual superiority and learned criticisms, that can produce revivals of religion. The result of their message

is the very antithesis to revivals of true religion. The new theology could not possibly produce or conduct a Tent Evangel campaign in New York. Their message would empty this great tabernacle, and produce spiritual paralysis here as it does in the churches where it is defended.

The antipathy of this school to evangelism accounts for the fact that these men cannot win souls to Jesus Christ. Go to the church-prayer-service where the new theology is taught, and what do you find? Not their own converts engaged in testimony and prayer, for these men have no spiritual converts. The men and women who keep alive the prayer meetings are the converts of the old theology of the Cross; and were it not for these there would be no prayer-services in those churches whose pastors are teachers of the new theology. Go also to the rescue missions and who are the men who are laboring there? Has any one ever found a drunkard redeemed as the result of the preaching of this false gospel? Why do redeemed drunkards always attribute their salvation from sin to the power of the blood of Christ? As well might an army endeavor to conquer Britain by using soft dirt for shells, as the new theology preacher try to win souls to Christ by denying redemption through the redeeming blood of Jesus Christ. Tell a lost sinner that he is saved by the cultivation of his character, and he is not too benighted to see through this colossal falsehood. Right well he knows that what he needs is not a eulogy on the divinity of his depravity, but a divine power to reach him and redeem him from sin. Here then is the unanswerable argument as to the value of the new and the old theology: the old can and does save, the new is powerless to save.

SALVATION BY CHARACTER.

And closely akin to this is another mark of the new theology, to wit, that man is saved by his own character. In this we find a denial of the work of the Holy Spirit which he does in the lives of those who accept Jesus Christ as Saviour and Lord. These men do not believe that "Salvation is of the Lord," but by character and good works. Jonah, however, believed it when he found himself at the "bottom of the mountains, and the earth with her bars about him" (Jonah 2: 6), for then he cried and said, "Salvation is of the Lord" (2: 9). And let a new theology preacher get in a tight place like Jonah, where human help is unavailing, and he too will cry, "Salvation is of the Lord." David said that "a fire was kindled against Jacob, . . . because they believed not in God, and trusted not in his salvation" (Ps. 78: 21-22). Paul referred to those who preached salvation by character when he said: "For, in their ignorance of the divine righteousness, and in their eagerness to set up a righteousness of their own, they refused to accept with submission the divine righteousness (Rom. 10: 3). A refined Christian woman sent to the Tent Evangel service the following request for prayer: "Pray for our Assistant Pastor. He is preaching salvation by character. There is no Christ in his scheme of salvation. He is a graduate of Union Seminary in New York. He says the Bible is no authority for him."

How could the Bible be authority for any man who preached salvation by character and not by grace? The Christian will be rewarded for his good works (Luke 6: 35), but he is saved by the grace of God through Christ (Rom. 4: 4-5; 11: 6; Eph. 1: 7; 2:5). If those who trust in their own righteousness could get a vision of the holi-

ness of God, if they would quietly meditate for a short time on the character of their own thoughts, they would stop their ranting about salvation by character, and would say with Isaiah: "But we are all as an unclean thing, and all our righteousness is as filthy rags" (Isa. 64: 6). Any theology that eulogizes sinful men and robs God of the work of saving and making men righteous, is a colossal deception, but this is what the old Unitarianism, the so-called new theology is doing.

NO REMEDY FOR SIN.

Another mark of the new theology: It talks fluently about sin, denounces sin in the Church, in society, in the nation, it calls upon literature and experience to back up its indictment of sin, and yet, at the very moment and place, after it has shown the disease of sin, its hands fall limp, its lips are dumb, it closes the discussion without one true and effective word as to the remedy. The new theology preacher can make a diagnosis, he can tell what the trouble is with this old world, and he professes to have a cure for its sorrow, and sin, and guilt; but when he should apply the remedy, he finds that he has none! And here is the awful tragedy of it. Think of it. A preacher without a remedy for sin! During the past two years a certain leader of men chanced to hear two new theology preachers discourse on sin. They made an able diagnosis but they could not prescribe a cure for they had nothing to offer. One of them closed his vivid portrayal of sin with these words: "Come unto me all you who toil, and are burdened, and I will give you rest" (Matt. 11: 28). But how shall they come to Jesus Christ? Not one word! What is the way by which men may come to Jesus Christ? Not a word! What must men do to come to Jesus Christ? Profound, awful

silence! What must men believe in order to come into the presence of Jesus Christ? A silence like unto death!

The new theology has no remedy for sin and guilt, because they reject the atonement of Jesus Christ. Why did not those preachers offer some sweet word of God to assure a sinner how he could get rid of sin and right with God? Why did they not say, "The blood of Jesus Christ, His son, purifies us from all sin"? (1st John 1: 7), or, "If any one should sin, we have one who can plead for us with the Father—Jesus Christ, the Righteous—and he is the atoning sacrifice for our sins; and not for ours only, but for those of the whole world besides" (John 2: 24). Or, "He himself carried our sins in his own body on the cross. His bruising was your healing" (1st Pet. 2: 24-25); or some other good word of the gospel of God's love and grace, showing how men can get rid of sin and right with God? The fact is, those false teachers, those wolves in sheep's clothing, part company with Jesus when they come to His cross, hence they have no remedy for sin. When for three years I studied under a new theology teacher at Colgate Seminary, the late Dr. W. N. Clark, I noticed by his teaching that he traveled with Jesus until he came to the cross, and that there—judging by his theology—he parted company with Jesus Christ. Perhaps he partly explained to me unwittingly the secret by saying, "In my youth I attended an academy in a New England community, and Unitarianism was the dominant teaching there." May it not have been that in that little New England poison factory an alert and truly great mind got a bent in the formative period of youth from which he never recovered? This, however, could not be the full explanation, and Dr. Clark's theology, with no "Atoning Sacrifice" in it, has had much to do in spreading the modern apostasy of the new theology.

REJECTION OF THE BLOOD.

Still another mark of the new theology is found in the rejection of every word that reveals the heart of the redemptive work of Christ. The words, redemption, atonement, legal, sin-bearer, substitution and propitiation, they have ruled out of their religious vocabulary. Why? you ask. Because these words constitute a denial of the philosophy of evolution. These words presuppose a Fall. But how can there be a Fall in the scheme of evolution? Tell these teachers that we are living in a moral universe—a universe of law, that the fact of law on the one hand, and of sacrifice on the other, are written all over the face of nature, and it matters not to them. Tell them that the world beneath us is composed of graves, that the sun is slowly burning himself out, and some day he will be a corpse nailed to a cross; tell them that one planet gives itself for another planet; tell them that the principle of Jesus' death is illustrated in the life of the family, society, the nation, the world; that the mother gives herself for her child, the lover for the object of his affections, the patriot for his country, and that men everywhere die that others may not die, and suffer that others may not suffer, but it matters not to the teachers of the modern apostasy. It is amazing how these teachers recoil from the mighty current of sacrifice flowing through the word of Revelation, those numberless scriptures which uncover to us the heart of God, the redeeming love of Christ, and the deep significance of man's eternal redemption. It would seem that they almost rave like demons at the word blood. They say, "Don't tell us of the blood of Christ, tell us of the example of Christ, of the sweet influence of Christ, of the humanity of Christ. Don't tell us that it was necessary for Jesus to die, that men are so hopelessly aban-

doned and lost in sin, tell us not these things, but tell us only of the divinity of human nature and of the love of God.

But how can we tell of the love of God and shut our eyes to what that love came unto our world to do? The scriptural way of making known the love of God is, "I am living by faith in the Son of God, who loved me and gave Himself for me" (Gal. 2: 20). The inspired writer adds, "I do not frustrate the grace of God. If righteousness (or salvation) comes through law (or good works) then there was no need for Christ to die" (2: 21). In other words, if we reject the fact that Christ died for men, we are rejecting the love of God. God's love is seen in the death of Christ, as John says: "His love is seen in this—not in our having loved God, but in His loving us and sending His Son to be an atoning sacrifice for our sins" (1st John 4: 9, 10).

The world's richest blessings have come to us as a result of sacrifice. America boasts, and rightly, of our Constitution, that marvelous document, but what did we pay for it? Blood, blood, human blood, red blood! It takes blood to buy the world! And it took the blood of Christ, God's Son, to redeem the world from sin.

But the new theology tells us that "the Atonement has been worked to death." If I wanted to go to Chicago I would first have to procure a ticket and present it at the gate before I could ride to Chicago. The glorious atonement of Christ is a sinner's ticket by which he can be admitted through from the kingdom of Satan into the Kingdom of God. It is the only secret of his deliverance from sin into the liberty of the sons of God. And can we work it to death? Do not lose this heavenly pass, for God has declared, "When I see the blood, I will pass over you" (Exo. 12: 13). And this ancient blood on

the lintel of the doors in Egypt was a type of the blood of the Cross. We shall now live. O glorious blood of Jesus! Do we wonder that Peter should say: "For you know that it was not by perishable things, such as silver and gold, that you were ransomed . . . but by precious blood, as it were of a lamb, . . . the blood of Christ" (1st Pet. 1: 18-19). God has pronounced His judgment on all those who, "have trampled under foot the Son of God, who have treated the blood that rendered the Covenant valid . . . as of no account, and who have outraged the Spirit of Love"—the love that gave Jesus to die (Heb. 10: 29-30).

The "Atonement worked to death!" The calamity that has come upon us is that the Atonement is not worked at all; rather it is ridiculed and rejected by the new theology advocates. Let the Atonement be truly tested and worked, and our slumbering churches will be revived, and men will talk no longer of the failure of Protestant churches on Manhattan Island. Work the death of the mighty Christ, and that will prove to be a greater success than sensational, disgraceful, and lying advertisements, and theatrical exhibitions, which some of the churches are resorting to in order to get the ears of the people. Work the Atonement and we shall not need to spend $200,000 in order to get Billy Sunday to come to labor for a few weeks in New York. Work it, and we shall witness in all the local churches the onward triumphs of the Kingdom of God. Work the Atonement and sinners will see their sins and fall at His feet, and crown Him Lord of all!

FATHERHOOD AND BROTHERHOOD.

The last mark of the new theology we would mention is its teaching regarding the fatherhood of God and

the brotherhood of man—teaching a fatherhood and brotherhood where the Scriptures reveal there is neither. There is a fatherhood of God and a brotherhood of man taught in the Scriptures, but it is clear that both are confined exclusively to the regenerated. We are told that "no man can say that 'Jesus is Lord,' except under the influence of the Holy Spirit" (1st Corn. 12: 3), and also that, "unless a man is reborn, he cannot see the Kingdom of God" (John 3: 3), much less enter. Paul declares that "all who are guided by the Spirit are sons of God," and he adds, that "we have received the spirit of a son which leads us to cry, Our Father" (Rom. 8: 14-15). The plain inference from these words is that God is the Father only of those who are regenerated by the Holy Spirit. By natural birth no one can claim membership in God's family. Man by sin lost his sonship, his moral likeness to God, hence the relationship of son to father is no longer his, as Paul tells the Corinthians in these words:

> "That is what God meant when he said:
> 'Come out from among the nations,
> And separate yourselves from them,' "said the Lord,"
> 'And touch nothing impure;
> 'And I will welcome you;
> 'And I will be a Father to you,
> 'And you shall be my sons and daughters.' "
> (2nd Cor. 6: 16-18).

Here again the plain inference is that only a holy life has any claim to, or promise of, the kinship of God as Father, and the blessings which result therefrom. In the Scriptures God is never spoken of as a Father, save to them that believe. Jesus took pains to say that the new born child of God is baptized into the name of the Father (Matt. 28: 19), that is, initiated into a new rela-

tionship, a new protection and fellowship in which he can rightfully claim God as his Father.

But to leave no doubt as to this matter let us read the words of Jesus to the Jews. They were having an argument over this very matter: the Jews taking the position of the present-day apostasy, that God is the Father of all men; but Jesus showed them clearly the line of demarkation between the born and the reborn, the generated and the regenerated, those who cannot and those who can address God as Father. Jesus said to them:

> "I tell you what I have myself seen in the presence of my Father; and you, in the same way, do what you have learned from your father."
>
> "Our Father is Abraham," was their answer.
>
> "If you are Abraham's children," replied Jesus, "do what Abraham did. But, as it is, you are seeking to put me to death. Abraham did not act in that way. You are doing what your own father does."
>
> "We are not bastards," they said, "we have one Father—God himself."
>
> "If God were your Father," Jesus replied, "you would have loved me. . . . As for you, you are children of your father, the Devil, and you are determined to do what your father loves to do" (John 8: 38-44). And now comes an uproar. When Jesus denied that God was their Father, they completely lost their equilibrium, and called him a Samaritan (a dog) and declared that He was "possessed by a demon" (verse 48) and shortly they took up stones to stone him (verse 59).

The teaching of our Lord on the Fatherhood of God and brotherhood of man is unmistakably clear. Men

must come to Christ before they can become brothers to men and children of God, claiming God as their Father. Only in Christ are men brothers, as only in Christ is God our Father. Our Lord hedged these great truths round about as one would the moral and legal grounds of relationship in a family. I want no one to tell me that John Smith is my natural brother, for I know who are my natural brothers as I know who is my natural father. To say that John Smith is my brother would be to incriminate the character of my father. And as human relationships have their boundaries and line of demarkation, and clearly defined laws and characteristics, so likewise has the great regenerated family of God.

Jesus declared that brotherhood is conditioned on doing the will of God. "Whosoever does the will of God is my brother," he says (Mark 3: 35). And to make it clear that only in Christ are men brothers he further says:

> "But to all who did receive Him, He gave power to become children of God" (John 1: 12). And He adds in verse 13, "For not to natural conception, nor to human instincts, nor to the will of man did they owe the new life, but to God."

Here our Lord took pains to differentiate the natural family of man from the family of God, and to make clear what it is that entitles men to become children of God and to claim God as their Father.

And yet in the face of the plainest declaration in God's word the new theology dares to preach a brotherhood of man and a fatherhood of God both of which Jesus Christ denies. The words "Our Father," used in the Lord's Prayer, were intended to be used by obedient children of God. The parable of the Prodigal Son does

not reveal a brotherhood of man, but rather how a wayward son may be restored again into the Father's fellowship.

Men by nature brothers! History belies the claim. This earth has been baptised in human blood. Man by nature is not a brother of man, but a sinner, and because a sinner, much more an enemy of man than a brother, and a rebel against God (Eph. 2 1-3). A new heart, love, nature, are necessary to Christian brotherhood.

We have some men who control vast wealth, and who have gathered their millions from the sweat and blood and genius of their fellow men, and who are going about this country teaching the brotherhood of man as the one panacea for all our ills. This would be well if it were the new brotherhood in Christ they were teaching, but it is the natural brotherhood of man, the natural brotherhood of those men from whose heart God says, "proceed evil thoughts, murder, adultery, unchastity, theft, perjury, slander, etc." (Matt. 15: 19). Every natural man has in him the elements that, if developed would make him a murderer. Yet it is this brotherhood these men are talking about, as the panacea for all our ills. We might imagine the hawk saying to the helpless chick as he swoops down upon it, "I will not harm you, I am your brother," but the instinct of the chick would tell it that that hawk is a liar and not to be trusted, and it would wisely run for shelter to its mother's wings. The natural man, uncontrolled by God is like that hawk. No man outside the constraining and controling love of God is to be trusted; and a brotherhood based on man's natural covetous nature is not the brotherhood of which the Bible speaks. God is our Father if we are born into his likeness, made anew by his own Holy Spirit, and man is our brother if he too

"has been rescued from the tyranny of darkness and has been brought into the Kingdom of his Son" (Col. 1: 13).

But enough has been said to show how we may discern between the true and the false, the gospel of Jesus Christ and the false denials, philosophies, speculations of our present day. The new heresies have been proven to be false, but the old truth has stood the test of centuries, and can still place dimples of joy on the cheek of the sinful, sorrowing world—it is still the power of God unto salvation to all who believe and obey.

Chapter IV

THE REMEDY

Let us now in briefest outline try to show how the churches can extricate themselves from the snare of the modern apostasy and bring back the Christian people to the truth as it is in Christ.

REVOLUTION IN THE SEMINARIES.

There must be a change in the curriculums in our seminaries, and also in the teaching staffs. There is no use in denying the fact that one of our greatest problems is the theological seminaries. That these institutions are not doing the work for which they were founded and endowed is beyond any reasonable doubt. False teachers have been admitted into some of the seminaries. America has been an orthodox and evangelical country up to three or four decades ago, until the divinity schools began to flirt with German rationalism and evolution, and Boston Unitarianism, since which time there has been an uninterrupted down-grade movement. And for the churches, here is one of our greatest and most pressing problems, to wit: To compel the trustees of the seminaries, and many of the colleges, to call a halt and bring about a change in teachers, and textbooks, and reference books used. All chairs of Biblical criticism should be abolished. All teachers of the new theology point of view should be dismissed, and only men should be employed who strongly believe in the divine authority and inspiration of the Bible.

It is a notorious fact that not a few young men were stronger, more successful preachers, before they entered

the seminary than after their graduation. Many of the graduates go out into the world not knowing just what to believe and preach. We give our noblest young men to the seminary, with our love, our prayers, our gifts, young men whose hearts are aflame in the service of God; but what, in many cases, does the seminary give back? Not the young man with the same glowing faith, but alas a doubter of the miracles, of the deity of our Lord, of the authority of the Bible, and its full inspiration. And to the churches these men go to disseminate their doubts, and create stagnation, schism, death. In this we find one of the greatest tragedies of the twentieth century.

The seminary should be the place where doubt is dispelled, and faith strongly established in the Bible as God's revelation to men. If the student goes to the seminary in a state of mental uncertainty regarding the Bible, it is the duty, the imperative business of the seminary, to remove all such doubts, and re-establish the student in his faith in the inspiration and authority of the Bible. If the seminary fails here it fails everywhere. And right here is where it often fails: That more men than are generally supposed go out from the seminaries to fail because of this new theology teaching, and quit the ministry, is an undeniable fact. The seminary made shipwreck of their holy faith. What a pity that these noble men had ever seen a seminary! Here is one of the most horrible dramas in our modern life.

Three students are now recalled who accepted while in the seminaries the new theology. One of these is now making coffins, another is making tombstones, and the third is an undertaker. Another new theology preacher in a New York Presbyterian church recently went before

his people and denounced the Bible and the ministry and never went inside a church since.

REVOLUTION IN THE CHURCHES.

The churches can guard their pulpits at home against every preacher and teacher of the new theology. Not only must the churches withhold their sons and daughters from those institutions where the new theology is taught, but they must also bar their pulpits at home against these men, however winning their personality, and brilliant their gifts. Let the churches call upon the Practical Bible Schools and the Theological Schools where the old theology is taught for ministers to teach and lead them. And let every candidate be rigidly examined as to his views regarding the inspiration of the Bible and the atonement by Christ. If he is sound here he is sound everywhere. But not under any circumstances must the new theology preacher have an opportunity to preach, as a candidate or otherwise, for these are cunning men, they can feign orthodoxy and hide their infidelity, in order to get a call, and after they get a call, in order to hold a pastorate, their distructive teaching will be dealt out stealthily, in small doses, until they have won the congregation, after which it is no easy matter to get rid of the enemy of the cross of Christ. But if the new theology preacher is in the church, let the church without delay dismiss him, even at the cost of a disruption. It is better to divide the church, in the effort to get rid of this type of preacher, than it is to have the real work of the church nullified, that is, as an evangelical and soul-winning institution.

Men and women of our protestant churches, the hour has struck when we must grapple with this momentous matter. Already the enemy has become entrenched

within our gates, and the churches are being slowly won away from the Lord who bought them. We appeal to the trustees, and to the sane conservative teachers of our theological seminaries. It is within your power to help solve the problem. Will you do it? We appeal to the local churches to place a holy boycott upon every preacher of the modern apostasy, to withhold from him your financial and personal support. This is no time for namby-pamby words, but for firmness and loyalty. The new theology preachers must go from our pulpits, or the churches, as evangelical institutions, must disintegrate and perish. Let the churches withhold their gifts from the Christless propaganda, and cleanse their hands of giving any kind of support to those deluded preachers who would undermine the foundation laid in the blood of Christ for the upbuilding of the Kingdom of God. Then a new day will dawn for Zion, streams of salvation will flow in our midst, times of refreshing from God's presence will be ours, and the saints of God will shout for joy! Exit, new German theology! Enter spirit of obedience, love and power!

Come Holy Spirit, heavenly Dove!
With all thy quickening powers,
Kindle a flame of sacred love,
And that shall kindle ours.

We would say in the words of the great Scotch preacher, Dr. Chalmers, "What we most need is the expulsive power of a great affection."

BOOK NO. 2

Can God Inspire a Book

or

Does He Inspire Only Men?

Chapter I

GENERAL STATEMENTS

"The grass withereth, the flower fadeth, but the word of our God shall stand forever."—Isaiah.

In this series, "The New German-Made Theology Under Fire; or, The Modern Conflict Over the Bible," we shall now take up the second message and discuss the most momentous question of our day, the inspiration and authority of the Bible. This question is not only fundamental, it is in every conceivable sense the one question the answer to which must determine all other matters of importance in the realm of Christianity. The new theology is attacking the authority and inspiration of the Bible, and as a result many are forsaking the churches, and some of our clergy are renouncing the pulpit and Christianity itself. The new theology advocates tell us that Christ would triumph and Christianity would flourish even if men should abandon their faith in the trustworthiness and inspiration of the Bible. It is the silliest of all lies. The Bible alone gives us an account of Jesus. If we discredit the record we reject the claims of Christianity.

HOW JESUS USED THE BIBLE.

In this book we shall prove beyond a doubt that the Bible is divine in its origin, authority, and inspiration, that it is in very truth the word of God that shall stand forever. We are going to show, not why we believe the Bible to be inspired, but why we know the Bible to be inspired. And we are going to make it plain that the church can win by following the example of Jesus in the use of the Bible. When Jesus faced a crisis he did not run to the Wall Street of Jerusalem, to the Morgans and Rockefellers of his day, but He fell back upon a much greater power, the word of God. The comparison seems almost blasphemous. The Old Testament, exactly as we have it today, was to Jesus Christ the inspired word of God, and when Satan attacked him at the opening of his ministry he did not fall back upon his own supernatural resources, but he won his great victory by saying, "It is written." "It is written." Likewise must the church win today. If the Bible was our Lord's means of defense and offense surely also it must be ours. We must imitate Jesus. We cannot win by a cowardly neutrality and compromise, by a spirit of complacency and partial acquiescence with our enemies. We are living in a day of compromise, when men in the church, in order to make sure of financial gain are betraying Christ by a compromise with world powers. The publishing houses in many cases will not publish a book because it might offend the financial interests. Is it true that most of our great religious publishing houses today are under the control of Wall Street, and no literature is published unless it meets with the approval of the great powers? Is money their god? Is Jesus betrayed in the house of his pretended friends? Men are fearful of imitating Jesus, by using and defending the word of God.

They don't measure a question in the light of eternal realities. They don't say, "It is written." They would unite in pulling down the word of God if it helped to feather their nest. Here then, is our pattern: We must hold with a life and death grip to the Bible as the word of God, as Jesus Christ did. "It is written." "It is written." "It is written."

MOMENTOUS QUESTIONS.

In order to get at the matter we have chosen for the subject of this book, we shall first try to bring it before our thought by a series of pertinent and suggestive questions.

What do we mean by the term inspiration? Does the Bible stand alone unique in character, power and inspiration? Is it possible that the Christian world for centuries, has been mistaken regarding this great question, and that for the first time the truth as to the real character and purpose of the Bible is beginning to shine forth in the twentieth century? Do the views we hold regarding the inspiration of the Bible sustain an important relation to the progress of the Christian Church, or can the world be evangelized by men who view the Bible as erroneous, untrustworthy, hence uninspired, if so, what shall be the message and authority and how shall it be done? If the Christian people should give up their faith in the Bible as a divine revelation could the church of Jesus Christ survive? If the Bible is inspired only as the hymns of Fanny Crosby, Isaac Watts, Charles Wesley, and other pious writers, precisely the same in character, what is the basis of authority in the Christian religion? If it be claimed that good men are the basis of authority, who are these men, what are their names, where do they live, for we should like

to know these men, to hear them talk, or preach, to read their writings, or theology, to study them at close quarters. We should also like to know whether these men are agreed in their views, or religious opinions, or theologies, and if they are not agreed, whether we can for one moment believe that men, modern men, good men, are the true and real and only basis of authority in the Christian religion? Our discussion will cluster in a general way, though somewhat disconnectedly, around these pertinent, up-to-date, and momentous questions.

The title of this message is sufficiently modern. We grant that it sounds somewhat irreverent, but it was suggested by a sermon, which a new theology preacher, a student in Union Seminary in New York, delivered on "The Modern Point of View of Religion," in which he declared that "God cannot inspire a book, he inspires only men." We shall now challenge the truth of this brazen statement of the new theology. We propose to prove its utter absurdity, and to make clear that the aim of the evolutionists is to foist what is practically a sort of new religion on mankind—not "after the pattern made in the holy mount," and by the Man of Calvary, but rather made after the pattern manufactured in the infidel universities of Germany.

NATURAL DIVISIONS.

The name Bible signifies "the book," and was applied for the first time by Chrysostom in the fourth century to the books of the Old and New Testament, which up to that time had been called the "Scripture." The ancient plural has been transformed into a singular noun in view of the recognized unity of the books of the Bible, and which is thus called The Book, by way of eminence.

We hardly need remind ourselves that the Bible has two general diversions, the Old and the New Testament, and both were written under the form of a will or covenant or compact between God and man.

The Old Testament was divided by the Jews into three parts, the Law, the Prophets, and the Sacred Writings. The Law comprised the five books of Moses, the Prophets comprise all the prophetic writings from Joshua to Malachi, the Sacred Writings, or as we say, the poetic, or better still, the Wisdom Literature, include the Book of Job, the Psalms, the Proverbs, Ruth, Lamentations, Ecclesiastes and Esther.

The New Testament gives us the only original account of the origin and spread of Christianity, and is made up of twenty-seven books, only one of which is prophetic, the book of Revelation, all the others being biographical and epistolary, comprising the life of Jesus and the Apostles' letters to the churches.

INSPIRATION DEFINED.

Is this large collection named the Bible, inspired? To this the church in all ages has given an affirmative answer, and we have ample reason for believing that the church in this particular is correct. The word "inspiration" occurs only twice in all the Bible, but God does not have to repeat Himself in order to confirm His truth. We believe that the spirit of inspiration breathes on every page and illumines every word of the Bible.

The word "inspiration" literally means to breathe into, to infuse supernatural life or ideas into the human mind. God breathed into the minds of the writers of the Bible its ideas, its great spiritual content, and that is what we mean by inspiration. But how God did this, how he prepared the minds of the writers for this lofty work

so that there was perfect harmony between the human and Divine, we do not know, and it is not necessary that we should know. Of course, God did not write the Bible. We have only two records of where Deity wrote—God wrote the ten commandments and Jesus wrote on the ground. The Bible was written by man, could only have been written by man, for it comes to us clothed in the speech, the language of man; and for such a work man must have been prepared. This preparation is what we mean by inspiration.

How God did this work, or how he influenced or operated upon the writers, we do not know, we may only speculate. It is certain that God did not do this in a mechanical way. God did not control the writers as a boy controls his jumping toys. In this holy work there must have been the freedom of natural expression as is seen by the different individualities of the writers. Moses, David, Isaiah, Jeremiah, Amos, John, Paul and others, all declare that God spoke to him, but they do not tell us how God spoke, or how he operated upon them. They probably did not know. The communication of life in the physical and spiritual world is a profound secret. Science cannot help us here. The mystery of the origin, or the creation and communication of life is still unknown to man. We need not remind ourselves that the father and mother, who are the active agents in physical creation, do not understand the divine process or secret of imparting life. All they know is that life, that pearl of infinite value, the crown of God's creation, is in evidence, and soon they begin to behold, to wonder, and to love, while their hearts are enraptured with joy.

And so it is with the inspiration of the Bible, for life is there also; there is a holy joy that thrills and fills the heart of man as he reads and appropriates the wonderful

truths of the Bible. And as he enters into this holy experience, he knows—he cannot tell just how or why, but he knows (it is the secret of spiritual life)—that holy men of old wrote as they were moved upon by the divine spirit, and that knowledge satisfies. It is the secret of life responding to life, to a higher and diviner life.

There are a thousand reasons for believing that the original manuscripts of the Bible contained no error. We cannot conceive of error if God inspired the writers to give these truths to men. And we need not be surprised if men deny and reject this great fact for it is natural for man to doubt and to assail the Bible, especially those parts which reveal and condemn his sin.

The Bible must condemn sin if it is God's Book. The Bible must be honest and perfect if it is God's word. The fact is that all God's work is perfect, and the Bible being a part of his work, must be perfect, that is, it completely fulfills the purpose for which it was ordained. The Bible is not a text-book on science, it is a revelation of the fact of Creation, and of the plan of Salvation, fully setting forth God's marvelous method in Redemption, and in all these respects the Bible is the perfect Book of God.

Chapter II

EVIDENCE FROM EXPERIENCE

In subsequent chapters we shall discuss the scientific and internal evidences of the inspiration of the Bible. In this chapter we shall consider what may be termed, evidence from experience.

AMPLE REASONS.

There are ample reasons for believing the Bible to be inspired, reasons that can satisfy both mind and heart. We have no right to ask men to accept the Bible as God's word without furnishing them with ample reason for their acceptance. While it is not reason but faith that brings us in contact with God, yet Christianity appeals powerfully to reason. The loving God often enters the approach to man's soul by the gateway of reason. Sublime indeed in their marvelous condescension are the words, "Come now and let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow." Here is the Supreme Reason inviting man to reason with Him over the mystery of the atonement—how God can be just and yet acquit the guilty, who believe in Jesus Christ. The glory and mystery of the atonement is seen in the fact that God can make red sins and black sins, white as snow, that is, that he can make a sinner as sinless before God as if he had never sinned. It requires the Divine Reason to make this clear to men. Instead of rejecting the atonement, let men come and reason it over with God, who alone fully understands its sublime significance.

If God could get men to stop and think earnestly with honest desire, to reason with their minds and hearts,

and to ask God questions, while conscious of their own limitations, they would soon wake up in the surprise and joy of the new life; they would soon submit to God, to his program for mankind; they would soon love God. If we could persuade men to read and carefully study the Bible and put it to the test, it would not be long before they would crown Jesus Christ Lord of all. It is the false and indolent reasoning of men that keeps them from knowing the loving God of the Bible. When we hear men talk against the Bible, we may make up our minds that there is something wrong, something unreasonable in them. "For everyone that doeth evil hateth the light, neither cometh to the light, lest his bad conduct should be reproved" (John 3: 20).

We have ample reasons for accepting the Bible as the inspired word of God, not reasons that will satisfy the abnormal critic, but that the honest, average mind, open to the truth will see clearly and readily accept. We should like to reach the university man with these messages, but we are more concerned over the rank and file, the great bulk of the ordinary folk that make up the churches in America. Our greatest desire is to indoctrinate the young men and women of our country in the fundamental doctrines of Christianity. Already these messages have reached some of our college and seminary men, with the result, that they have separated themselves from certain educational institutions. The grand old truth can win even the modern evolutionist and rationalist and destructive critic of the Bible. Our object, however, is to help the average people, the merchant, the clerk, the mechanic, the farmer, the servant man and woman in every sphere, the man who sweeps the streets, the sailor and the soldier, and even the outcast from society. We want these great facts about the Bible to be read and known by men everywhere.

It is to this end that we are eschewing loud sounding technical, scholastic, philosophical, theological, and scientific terms, and clothing our thought in the simple, plain language of the average man. We love the plain English—the language of Bunyan, Wesley, Bright, Spurgeon, Broadus and Moody.

EXPERIENCE REVEALS IT.

The first proposition we would submit is that experience proves the Bible to be inspired.

The Bible message finds us, shows us the kind of men we are, furnishes us with a true photograph of the human heart, finds us on the lowest levels of life, and on the highest levels, and tells us in the most direct and unvarnished way what we are, and what we ought to be. There is no escaping the revelation of our own innermost life, when we read the Bible. No book shows man his sins as does the Bible. It does not cover up the sins of the learned and the rich, those in high places. In the Bible, the king and the beggar are on the same level before God. The Bible did not cover up Jacob's dishonesty, Cain's murder, David's immorality, Peter's lying and blasphemy, and Saul of Tarsus whose hands were red with the blood of the martyrs. If the Bible were man's book, it would never give us a record of the sins of its own writers. Some of its authors were once high-handed villains, but grace cleansed them. We call this experimental evidence, because it is discovered in the moral and spiritual life of those who wrote and also those who study the Bible and translate its principles into life.

No other book reads like the Bible; it reads like a book that God Himself would produce through consecrated, spirit-filled lives. Everything is done in the open and

above board in this Book. Jesus said, "That which is done in secret will be proclaimed from the housetops." There are no secret treaties, vows, or obligations endorsed in the Book of God. And this is God's plan, and the Bible rings true to this frank, open method throughout. There is a moral and spiritual tone in this Book that cannot be approached in any literature. The nearest approach to the Bible, in this respect, is the letter a loving mother would write to her child far from home. There is a heart note, a fatherly, a motherly note in the Bible. I am now reminded of what a friend said to me after his return from Palestine. "Were you lonely over there?" I asked. "Nearly died from it," was his reply. "I longed to get a letter from my mother. At last it arrived in a batch of letters. The first one I opened was from mother, and I did not have to look at the signature to know that it was her letter. It sounded like mother from the start, and I knew it was her letter." The illustration is faulty, but it may suggest that we are trying to make clear about the Bible. It speaks like God, loves like God, and sounds throughout like God, from its opening declaration of Creation to its consummation of a redeemed, a sinless and Immortal Humanity. These facts might be interpreted as external evidence, but we prefer to make a distinction, and class as evidence from experience the varied spiritual experiences of men as they are influenced by the Bible. The Bible produces the highest type of moral and spiritual character, a type different from any other type of character to be found in all the world. The Koran produces a revengeful, cruel, persecuting type. The sacred books of India cannot produce the lowly, humble, loving Christian type. The fruit of these religions is largely superstition and indolence. True, India and China have their philosophers and

reformers, but that is all they have. The latter, however, are an imitation of Western ideas and propaganda. India could not give to the world a Savonarola, nor a Luther. The disciples of the Eastern religions are characterized by laziness, untruthfulness, immorality, and superstition. The Pagan faiths cannot produce a Paul and a Moody, nor even an inferior type of Christian character.

The Christian nations are the enlightened, the aggressive, the dominant people of the earth. Education, philanthropy, and material prosperity are complements of true Christianity. Wherever there is an open Bible progress is in evidence. The advance of mankind in all that is highest and best can be traced directly to the influence of the Bible. This fact stands out unchallenged and irrefutable.

The individual experiences of men and women, the conscious joy, rest and peace in their own hearts, furnish us with infalliable proof of the inspiration of the Bible. Here the Christian consciousness is eloquent and irrepressible. No argument from science nor philosophy can justly contradict this kind of knowledge nor overthrow it.

The blind man to whom Jesus gave his sight has aptly put it in words that have become a classic in Christian testimony. "This one thing I know that whereas I was blind now I see." Infidelity may heap up arguments to the sun but cannot refute this evidence.

HOW THE WRITER DISCOVERED IT.

It was by the gateway of experience that the author of this message became acquainted with God's Book. In my early life, while I did not talk it out, yet I was somewhat of an agnostic. I had heard Christians tell of their

experiences, but was inclined to doubt it all, and to believe that their experiences could be accounted for on psychological grounds, that there was no supernatural element in them, that if there is a God he does not come to men slowly nor suddenly nor from without, or in any special way aside from the natural way, the ordinary way of imparting knowledge, namely, by education. I wondered whether a certain kind of education did not explain it all—in short, whether the glowing experience I had heard folks tell were not largely, if not wholly, imaginary.

I was inclined to believe that the creative Power had put in nature those elements that make up or develop into what we call religious experience, and that man by the gradual process of natural growth, or what is known today as evolution, comes into the possession of a religious consciousness, or experience, just as by proper physical exercise he comes into the possession of muscle.

In those early days, before I had any knowledge of atheistic evolution, and rationalistic philosophy generally, I was unconsciously a sort of evolutionist, a new theology dreamer and speculator, though I did not know it. Later, however, as result of higher knowledge, I learned that my conception was a dangerous deception, as was proven by the new Christian experience which had become mine, and which I had doubted in the lives of others.

In the light of this new experience I discovered myself, my alienation from God by nature, that sin had darkened my moral perceptions and judgment, that I was a nice, nasty, moralist, a bewildered evolutionist, a rationalistic nebula, ignorant and self-righteous, in short an unsaved,

unreconciled soul, with no knowledge of the true "God and without hope in the world."

But how did all this come to pass? I will explain. I decided to deal fairly with Jesus Christ, and test him in an honest manner. I did not doubt that Jesus was an historical character. I set about to test Christ and his principles as we would labor to prove a mathematical question, or in some such intellectual, calculating, scientific way.

I began a study of the gospels. I found that Jesus had made certain claims, declaring that he came from God, was the unique Son of God, and had come to redeem mankind—to give His life as a ransom for many. He affirmed that if men would do certain things they would get certain results. He said: "Ask and it shall be given you, etc." He invited men to prove God and to see if he was not a teacher come from God. He declared that his messiahship was demonstrable, that men could find out whether he was what he claimed to be, and could do for them what he claimed he could do. This appealed strongly to me as eminently reasonable and fair, so I set about to put Jesus Christ to an honest test.

Jesus said pray and we would receive, find, and make the great discovery of God, using his name in our petitions. He declared that God is a royal benefactor, a gracious, helping friend, ever ready to hear an honest prayer and bestow pardon, gifts, and graces upon men. I prayed as Jesus directed, and methodically, persistently, continuously, every day and night, at long and short intervals, and watched for the result; but no result seemed to come from this moral exercise. Yet I continued to pray, for I argued that if Christianity be true it is well worth spending a lifetime to find it out.

I found that Jesus taught men to believe all the Old Testament as God's revealed truth. He also taught us to love our enemies, and I found that I could not do the latter. He commanded us to love God, and I tried to see in God those things that would induce my cold, unresponsive heart to love him.

Again, Jesus commanded us to confess him before men, to talk about him to men, and this I tried to do to every person with whom I had a good opportunity. He commanded me to deny myself in a moral and ethical way and this I did. Within a short time I found myself praying much, talking much, obeying as best I could the teachings of Jesus, and trying to love as he commanded. I read the Bible daily, sometimes a whole book at one sitting, but it was to me not a warm, living, moving power, but rather a legal, cold, stern, commanding book. The truth is, while I respected it, yet I did not love the Bible. I was aware of the fact that I had no special love for God, for Jesus Christ, nor for his people, nor for the Bible, and no happiness found in this religious business though I had perused it for two months and more. But in God's good time the great discovery was made. And this was how it came about: I began a close study of the sufferings and death of Jesus as he is portrayed in the New Testament as an offering or sacrifice for sin; and in this study I was greatly impressed by the fact that he died for me personally, as if I were the only person in all the world. And now what God asked me to see was his great love for me in giving his Son to die for me, in order to deliver me from the bondage of sin and death, and make me immortal. As I thought about this over and over, and repented and believed, suddenly a spiritual

light burst in upon me, and almost instantaneously I was changed, renewed, saved. And what was the result?

From that time on I had a passionate love for our gracious, loving, Heavenly Father, for Jesus Christ the Son of God, who died to redeem me, a poor sinner, for Christians also, and for the Bible. The Bible at once became a new book to me. I discovered the Bible. I now knew that the Bible was the inspired truth of God. I made the demonstration in my own experience. Before this the Bible was largely a sealed book, but now it had become a vitalizing power day by day in my life. Its teachings awakened my dormant spiritual faculties, and directed and inspired my life as by a heavenly and irresistible charm. It was the charm of a new love, a new holy life with Christ in God—the Christian life. I now knew that the Bible is inspired, because it inspired me, and through its teachings I was led into an absolutely new life.

WHY THE CRITIC OBJECTS.

Now why do men, professedly Christian men, in and out of our institutions, and some also in Christian pulpits, criticise the Bible, and reject its inspiration? Why? It is because these men have not learned to see that the Bible, like its heavenly Author, must be discovered along the line of Christian experience. This was what Jesus meant when He said: "If any man willeth to do my will he shall know." What shall he know? "He shall know," says Jesus, "the doctrine, whether it be of God of whether I speak from myself." That is he will be given the power to discriminate, to clearly understand the character and source of his doctrine. He shall know whether Jesus spoke as Shakespeare, Emerson, Spencer, or Haeckel spoke, out of the light of human

knowledge, or whether Jesus spoke from God, or gave a special revelation of God to men. The inspiration and character of the Bible, therefore, is a fact, and demonstrable in Christian experience.

Here is where we find the key to the Bible. The Bible is a spiritual book, and cannot be understood by the application of the principles of literary interpretation. Scholarship furnishes some mechanical and valuable aids to the study of the Bible. We can never afford to be apostles of ignorance. But it should not be forgotten that the secret of the Bible is a new spiritual life with Christ in God, and the key to this is found not in scholarship but in the hands of the Holy Spirit, the Lord of Life, and when we come to Christ in simple faith and joyful obedience, then there is revealed to us the spiritual secret, or given to us the key by which we can unlock the door and enter into the vast spiritual realities and treasuries of the Bible. If we would know the Bible we must first surrender our intellects to the dominance of the life-giving spirit of Christ. The yielded life is the secret. God's plan is that man must first surrendered to him before he can be saved and illumined intellectually and spiritually.

When the teacher or preacher, or humblest layman, criticises the Bible, we may rest assured that they are advertising the fact that there is something wrong in their life, that they are holding on to some sin, which they are not willing to abandon. If we find a teacher or preacher criticising the Bible, they thereby show their hypocracy, that they are in their calling simply for what they can get out of it, to make money, for the same reason that a merchant usually conducts his business. If the salaries of the theological seminary teachers who are destructive critics, were cut down from $10,000 or

$5,000 to $1,000, these radical critics would soon give up their work of picking the Bible to pieces, and would hunt for a more profitable job. Not knowing our blessed Lord as a personal Saviour from sin, these destructive critics, these manufacturers of doubt, imagine that to criticise the Bible is proof of a superior scholarship, not knowing that in so doing they are revealing colossal ignorance. We repeat, that the man who loves to criticise the Bible, or deny its miracles and authority, and ignore its Messiah, is not living the true Christian life. He does not know Jesus Christ. He is still in his sins. He is in no state of mind to express an opinion on so great a matter as the inspiration of the Bible.

UNSCIENTIFIC AND EMOTIONAL.

But we meet objections to this argument for the inspiration of the Bible, as to the premise and conclusion, affirming that this point of view is unscientific, sentimental, visionary, emotional, and untrustworthy, that it sounds like mother's emotional, sentimental argument. Well, what if it does? Can we afford to make light of sentiment, of emotion in religion? The charm of the Bible is that its truths get far deep into the depths of our emotional nature, and purifies our emotions, and turns our affections toward the loving God.

Our Lord never spoke slightingly of emotional religion, the holy joy that expresses itself at times in ecstasy and tears. "Jesus wept," is the shortest and one of the sweetest verses in the Bible. When the depths of his loving heart were stirred, beside the dead form of his friend Lazarus, his great emotional religion could only express itself, for a moment, in tears. God's greatest saints have been weeping saints. Our sainted mothers, —God bless their memories—many of them knew far

more about God and his Book than do many of their educated children. They wept their way home to God. What the pulpit lacks today, yes, what we all lack, is the old-time, glowing religion of love and tears. God give the American pulpit more tears, and less cold, intellectual, carping criticism. Paul said that he wept day and night over the souls of men. His great, big heart just overflowed in passionate love for Christ and men. God give the theological seminary more tears! God give his church everywhere an emotional religion, a religion of true Christian experience, the experience by which men make the great discovery that the Bible is God's inspired Book. "Christianity is nothing if it is not an experience."

Chapter III

SCIENTIFIC EVIDENCE

There are good reasons for the view that the inspiration of the Bible can be demonstrated scientifically. Science being classified facts, systemized knowledge, generally in the realm of law, it follows that facts in the realm of moral and spiritual laws can be classified also, and designated science. In this sense the inspiration of the Bible can be proven scientifically, for we have well-established moral facts on which to build our science of inspiration.

IS THE BIBLE AN EVOLUTION?

One reason why the German school denies any special inspiration to the Bible, beyond what they claim all highly, ethical literature possesses, is that to them the Bible is an evolution, as is its environment of nature, and moral and mental life, that is, that all are a growth, progressing and changing, ever evolving. If the Bible is inspired it is only as all spiritual life is inspired, that there can be no special, unique, distinct inspiration for the Bible. All truth to them is not a fixed, unchanging quality and principle, it is a growth.

But this we stoutly deny. Truth is a fixed, unchanging and eternal principle and quality; it never progresses in the sense that man progresses; it is eternal and unchanging. Truth can no more be an evolution than God or Christ can be an evolution, for it is a moral and unchanging attribute. Truth is a clear index to the character of God; it is a reflection of God; it is a special revelation from God. Truth is not a creation, it is an eternal attribute of God. When Jesus said, "I am the

Truth," he meant to say that he was incapable of error, that is, he is divine. When the apostle said of Jesus that he is "the same yesterday, today, and forever," he meant us to understand that Jesus Christ is divine, unchanging, not an evolution, but the unchanging eternal One. As Isaac Watts puts it:

"Thy Years Are One Eternal Day."

And God expressed the same idea of himself, when he said to Malachi, "I changed not."

The new theology must not confuse man with truth. Man grows, progresses, changes, and his growth in the lightness of God will be conditioned on his appropriation and assimilation of the truth of God. The above facts will explain why the new theology speaks of the old theology as unprogressive, reactionary, and why the old speaks of the new as radical, critical, destructive, rejectors of the word of God.

The new theology is constructed largely on theories, unproved assumptions, untenable hypotheses, speculative, atheistic evolution, while the old theology is built upon the unchanging word of God.

Theories, however attractive, are only man's wisdom, and ofttimes his folly, while the truth is God's wisdom. If this be not true then we shall have to abandon all views of any special revelation and inspiration regarding the Bible.

If the Bible is an evolution then the new theology is correct in denying to it any special inspiration, for in that case it is part of a general scheme of evolution, and must be, in character, like the spiritual world of thought and life of which it is a part; and God and inspiration are in the Bible only as God and inspiration are in everything of a spiritual nature.

NEW THEOLOGY GOD A SLAVE.

To the new theology God is thus in everything. He cannot approach man objectively, he rises as it were from within, and makes himself known only as man's natural evolution makes it possible for God to manifest himself in the growing consciousness of man.

God is never a revelation from without, but a growing consciousness from within. God, to the new theology, has hidden himself in or has amalgamated himself with nature and life, working only outwardly from within and never inwardly from without. If this be the truth as to God's method of manifestation of himself to man, then God is a slave to the world which He has made. Moreover, all creation is an incarnation of God. God cannot ever reveal himself to man from without. If this be the case, we must conclude that the god of the new theology is not the God of the Bible. What a pitiful, poor fool god the new theology has! Such teaching is enough to fill the hearts of sane Bible-loving, honest men, with righteous indignation and pity.

It is also clear from what has been said that the god of the new theology is not a personal god and free, he is a principle of nature, dumb and helpless; indeed he is nature and not the Creator. The new theology is in this respect, like its twin sister, Christian Science, built on the philosophy of pantheism, namely, that God is nature, that nature is God, that both are one and an evolution. The Christian revelation, that is, the Bible generally, teaches that God is the Creator of nature and of all life, and that he controls and directs nature in all her domain, by fixed laws, unchanging principles, that he is not a slave to his creation, but that he is an eternal Spirit independent and free, and infinitely greater than the worlds which he has made. The new theology

has gotten itself into a jumble of contradictions, tangled up in a maze or untenable theories, that must result in religious suicide.

Perhaps, what has been said will help us to see why the new theology appears to belittle the Bible. They are forced by their philosophy of evolution to reject the Bible as a unique revelation and specially inspired.

MAN NOT TRUTH PROGRESSES.

This school of ethical philosophers has not yet learned that it is not truth that is progressing, growing, changing, but that it is man who is progressing, growing, changing, for good or ill, and that man can advance and keep step and stroke with God only as he comprehends and assimilates and lives the Truth of God. If he receives and obeys Christ he shall live, otherwise he must perish.

When the new theology tells us that "God cannot inspire a book that He inspires only men," we can now understand them—why they thus teach. But the average man will persist in asking, why cannot God do this thing? It is difficult for him to believe that the god of this theology is the God of the Bible, that he cannot speak to men and command men. He finds it difficult to believe that Christ, the "Life-quickening Spirit," cannot inspire his own eternal truth. If they should tell us that God cannot use a new theology preacher in winning sinners to Christ, that God cannot use the preacher who never agonizes in prayer for souls, who never requests the church to come aside with him and pray for souls, we would readily believe him; but when he says, "God cannot inspire a book," then we demur, we decline to go with him, and we declare that all such teaching is out of place in a Christian pulpit, that it is infidelity "pure and simple."

INSPIRATION AND COLD TYPE.

If men were ever inspired of God, the product of their lives was inspired also. The inspiration of God can be transmitted to writing. The truths of the Bible are mighty in cold type. The Bible is not made up of paste, paper, silk thread and ink, but of divine ideas, life-giving and life-quickening truths. The Bible is a spiritual book, that is, it is "the Book of God and the god of books," the book that Gladstone called "the impregnable rock," and that Dr. Hastings called "a cube with six squares and equal sides, and on whichever side it falls it is right side up."

The inspiration of this marvelous book is a mystery, but no more a mystery than is the charging of a cold-dead wire with electricity. How do we discover the current in the wire? Not by an intellectual idea, so much as by the sense of emotion, sensation, feeling. And thus it is in our discovery of the Bible. If men have learned by the proper use of a certain law, to charge the wire with this unknown force in nature we call electricity, surely the all-wise God is able to cause his own life to possess the Bible and to make it inspired.

Our Lord was making clear the fact of inspiration when he said, "The words I speak unto you they are spirit and they are life (John 6: 36). This is why the Bible cannot grow old or die, like other books, it is charged with the very life of God. The Bible is a living spiritual product and not a mere book. We are now arriving close to what we mean by inspiration. Our Lord did not say that his life could be transmuted to men, only in his vocal utterances, and that once his words are put on parchments, or paper, or in cold type, they lose their inspiration and become as dead. The words, sentences, symbols and types of the

Bible, which convey the divine ideas to men, are the ordained media through which God's truth only can come, for if God speaks to or reveals himself to man he must do it in the speech, the language of man.

INSPIRATION AND MUSIC.

We have heard folks say that they were inspired by music; but that, however, is not the kind of inspiration we have in the Bible. Where is the inspiration of music, in the musicians mind, or in his instrument, or in both? Can we be inspired by music aside from the human voice, or the mechanical instrument that conveys it to our minds? If the musician can touch his instrument and cause it to bring tears to our eyes, why cannot the Master Musician—God—touch the written word of God and cause it to be inspired?

The fact is that the inspiration of men is found in the things they produce. We read Socrates and we feel his massive mind, his mental powers. We read Ruskin and we feel his artistic, his aesthetic nature. We read Burns and we feel his poetic passion. We read the Bible and we feel the throbbing, loving heart of God. God has inspired a book. Millions have discovered it. It is a scientific fact.

PROVEN BY ITS PRODUCT.

If God inspires only men, as the new theology affirms, we are justified in asking, who are the men? The trouble here is that they are confusing what is commonly called inspiration, that is, an exhilarating, stirring feeling, with the energizing life of the Holy Spirit of God, who has inspired the Bible. These two kinds of inspiration are as far apart as the poles, and are distinct in character. The Christian experience differs from all other experi-

ence, nevertheless, the common inspiration to holy living and service is not the inspiration we find in the Bible. Some men are inspired to preach but that does not fully illustrate the inspiration which produced the Bible. The latter is in the realm of perfection and infallability, the former has in it the elements of imperfection. We are quickened by the Spirit of God to do our work, the writers of the Bible were illumined to produce the Bible, or to give an accurate record of God's revelation to men. I may be inspired to preach, but not to give a new revelation of God to the world. God has no new revelation to give to this gospel age aside from that given in the Bible. The revelation was closed about 2,000 years ago, the testimony of Joseph Smith, the Morman adulterer, and all other fakers to the contrary. If God inspires good men in every generation as He did the writers of the Bible, then instead of having only one we would have numerous Bibles or books that would be of great value—new revelations would be so voluminous that the world could not stand up under the excitement, or they would be so common that divine revelation would probably become a joke to sinful men. But God has not so planned it. The revelation has been closed, and will so remain until our Lord returns.

WHY MEN'S BOOKS DIE

That men are not inspired as were the writers of the Bible may be seen by the influence or longevity of their books. Men's most popular books have a short day. There are thousands of good and great books that once had a large sale, but they are dead today. Millions of books are lying on shelves as forgotten as if they had not been printed—books on science, philosophy, social economics, fiction. How quickly truly great books

die. Why do men's books perish while the Bible is not showing any signs of decrepitude or decay? And more, the Bible is as fresh and life-giving to each generation as is the coming of the morning sun, or the sweet atmosphere of spring that drives the ice away and brings forth the flowers to bloom. The Bible seems to be more popular than ever, as the numbers printed are increasing yearly. The Bible cannot grow old. How can it grow old when it is inbreathed, inspired by the life-giving Spirit of God? When God grows old and weak and perishes, then and not till then will the Bible grow old and die. And those who are renewed by the same life-giving Spirit, they too, will never grow old. There is no old age in Christ, nor in the Kingdom of God, but rather the bloom and beauty of an eternal youth. And yet we have doubters who say that "God cannot inspire a book."

IS ADAPTED TO HUMAN NEEDS.

Further proof of the inspiration of the Bible is seen in its adaptability to human needs. Let us illustrate: In 1894 I was preaching in Bangor, Maine. At the hotel I met a noted infidel. He had been a surgeon in the navy in the Civil War, was a very learned man, had an immense library, and was widely known in New England as a noted infidel. He said: "Do you believe in immortality?" I replied that I did. "Well," said he, "prove it and I will become a Christian." I told him I could do it, and began at once to read the account of the resurrection of Christ. But to this he promptly objected, saying, "I don't believe that book, give me scientific proof." I replied that I would and proceeded to give him scientific proof. I said, "The Bible is adapted to meet the needs of man's spiritual life. When you are

thirsty there is water to slake your thirst, is there not?" And the infidel said, "yes." "When you are hungry there is food to satisfy your hunger." "Yes," he replied. "When you want companionship there are friends to meet that need." "Quite right," he answered. "When you crave knowledge there are books and a glorious universe and in every blade of grass lie lessons yet untold. Is not this true?" "That is quite true," replied the infidel. "Very well then my friend, man has spiritual longings also, for man is an immortal spirit, and there must be something, Someone, somewhere to satisfy those longings, for how can we long for a thing that does not exist? There is no contradiction between man's physical, mental and social nature, and the world outside. When man wants something its just outside in his environment. Man is the counterpart of the universe, the world does not seem to be complete without him, nor is he complete without the world. And can we imagine that there is a contradiction between man's highest nature, his spiritual nature, and the universe outside? It is scientifically unthinkable. Therefore God is, future life, eternal life is a reality, for man longs for God and the immortal life, and he cannot long for that which does not exist. And the Bible was given to man to tell him about God and Christ and Heaven and eternal life."

"Where did you read that," said the old man. "I never read it anywhere, I thought it out. It is so simple, yet is it not unanswerable? Isn't it scientifically correct?" The old man was looking down at the floor with a grave countenance, and he said, slowly, "I don't think that I am ready now to answer your argument," and the conversation ended.

God's great Book can meet the deepest cravings of the human soul. It tells us of Heaven, of Home, sweet, sweet, Home.

POWER OVER HUMAN MIND.

The last proof of a scientific nature we would submit is the power of the Bible over the human mind.

Here we may see the moral or ethical and spiritual effect of the Bible upon character and conduct, as we can see the influence of a powerful drug upon the human body. When we see the Bible exert a controlling influence upon men, all classes of men, learned and unlearned, rich and poor, when we see it take a lawless, criminal father or son, and a wayward, outcast woman, a confirmed drunkard and thief, and even a murderer and change them from bad folks to good, law-abiding, God-loving folks, when we see the world's greatest intellects acknowledge the authority and power of the Bible, when we hear a giant intellect, like Napoleon, say, "O Galilean, Thou has conquered," when we see a savage, man-eating people become civilized under the influence of the Bible, and made lovers of God and of men, then we know beyond any argument that this remarkable Book is undoubtedly the greatest power in the whole world—a power greater, more potent, more enduring than that of any government, or king upon his throne, and that the only possible explanation is that it is inspired of God.

If it were possible for us to imagine ourselves as outsiders and onlookers at our race, observing those things that exert the greatest influence upon humanity, unbiased, unprejudiced students of the world of men, we would soon discover that the mightiest influence in moulding the thought of nations, and shaping the destiny of the world is the Bible. We cannot shut our eyes to facts. The Bible is unquestionably the most popular book in the world, because it is the most potent influence in the world for good.

Not a few noted educators in America declare that no man is educated who is not a student of the literature, history, and teachings of the Bible; nevertheless in our institutions we find not a few persons, both students and teachers, who are quite ignorant of the only truly great Book in all the world.

In ancient Israel every male child was supposed to have a theological education at the age of twelve. The Old Testament was the text-book. Do we ask what is the secret of the ancient and modern greatness of this people, why did they give to the world its laws and divinely revealed religion? We answer, because every home was a theological seminary for the religious training of the child. Eliminating the supernatural from the life of Jesus, any scientific student of history would conclude that Jesus Christ could be produced only by the Hebrew race. God honored this race above all other people because they gave themselves to a study of God and his word. This was why God honored the Jewish people by using Mary, a member of that race, as the medium through whom his beloved Son, Jesus Christ, was given as a gift to all mankind. The Old Testament produced the Jewish race as a religious race, and made them a great people; and this race produced the Saviour, Jesus Christ; and Jesus Christ is the mightiest force for righteousness this world has ever known, and will thus continue to be until the end of the program. But back of all this mighty influence we must put the Bible.

We know it usually takes time to produce character and true greatness; but who has not seen a bad man leap into prominence almost over night, and in some cases, a man of ordinary mental power? Who is he? Bunyan the ignorant tinker. Who is he? John Newton

the converted drunken sailor. Who is he? Moody, the obscure shoe clerk. Who is he? Sam Hadley the hopeless drunkard. Who is he? "Billy" Sunday, the ball-player. But we need not give the names of the most noted, we can recall men who today are noble, strong, brave, loving and true, who were once on the very lips of hell through sin. The secret? Ingersoll's lectures? Ha, ha! You know. You know. Everybody knows that it is the Bible.

Abraham Lincoln used to boast that in his youth he read only two books—"the Bible and Bunyan's Pilgrim Progress"—and by the way—the two most widely circulated books in all history. Of course the great martyr-President read more books as he advanced in years; but doubtless in these words we find the chief secret of the moral greatness of this king among men—the man who was used of God to save democracy, to preserve liberty, to radiate a light upon all mankind.

Two boys agreed to read the Bible throughout and the one who would accomplish his task first should make a gift to the other. Said one of the lads, when he had completed Genesis and Exodus, "I could not go further without beginning to pray, and not caring to become a Christian I stopped reading the Bible." What is the secret of the power of this Book over the minds of men? Other books do not thus influence men.

A young man while living in a cabin in a lonely part of the Rockies was accustomed to spend his evenings reading the Bible. One evening a man, who had twice been on trial for murder in the Rockies, entered the cabin, and seeing a stranger reading the Bible flew into a passion of temper and threatened this young man's life if he did not stop reading the Bible. He shouted, "I can't endure seeing you read that Book in my presence!"

Why did this man cry out against the Bible? Because it reminded him of his sin. If it had been the Koran or a novel or any other book, he would not have objected. The Bible rebuked him, and he cried out against it, as did the demons in the presence of Jesus, "What have we to do with thee Jesus thou Son of God, art thou come to torment us before the time?"

Ah, men and women, let not the world's subtle philosophies and its unbelief win you away from the Bible as the voice and comfort of God to your hearts. Let them say that the Bible is not true, if they will, that it is not inspired of God, that scholarship has proven it to be only a human, faulty product, made up of fable, legend, and untrustworthy history, nevertheless, the Bible still stands, as it will ever stand, the one great book of God for all time, the book that is its own best defence, that can prove to any honest seeker after God its own inspiration, that will not cease to speak for God, that cannot be explained away, that can ever protect the weak, direct the strong, place dimples of joy on the cheeks of the sorrowing, bring true happiness to the living and peace to the dying, and light up the grave with the rainbow of hope.

Chapter IV
INTERNAL EVIDENCES

CHARACTER OF ITS REVELATION.

The fact of the inspiration of the Bible is seen in the character of the revelation it brings to men.

God's purpose for man is not to give him today a revelation of all the truth there is in his mind and heart, but to reveal certain truths as to Creation and Redemption, which are unique in their character, differing as they do from all other truths, and from all other discussions of the same subjects found elsewhere.

TRUTH AND FACT.

In discussing the question of inspiration, it is necessary to distinguish between truth and fact. A fact is not a truth, but a truth is a fact. Facts are mechanical, truths are moral. Facts come largely within the realm of mechanics, science, mathematics, while truth comes within the realm of conduct, character, ethical, and spiritual relationships. That two plus two equals four is not a matter of inspiration. That the earth revolves around the sun on its axis, making the journey once a year, is not an inspired fact.

ALL TRUTH NOT INSPIRED.

Further, it should also be remembered that all truth is not inspired. It is true that a mother loves her child, but that is not a matter of divine inspiration and revelation. It is true that the United States will soon have national prohibition, but this is not a matter of inspiration. God has put the inspiration, that is, the very life of his infinite heart, in only those truths which reveal

his glory, wisdom and love, in the realm of the redemption of his children, and in the minds of those who were divinely chosen to write those truths in the book we call the Bible.

Divine revelation has to do with matters that man, alone, never could discover. Inventions, facts of science and philosophy, therefore, are not inspired. The ethical laws of society, which men see and everywhere declare to be right, because they are educated so to view such by the laws of God, are matters of divine revelation and inspiration.

All true ethics are a part of divine revelation. It is very seriously doubted whether mankind would understand the nature of ethics aside from the revealed moral laws, as Paul said, "I had not known sin but by the law; for I had not known lust, except the law of God said, 'Thou shalt not covet'" (Rom. 7: 7). Polygamy was universal until the inspired revelation of God became the moral laws of nations; and just in so far as the Bible becomes the standard for ethical conduct to that extent monogamy becomes the law in the marriage relation. We cannot go back on the facts of history. It is the inspired word of God that is helping the world to be moral and righteous. And here we also find the great motive to holy living. God has spoken, he has shown us his love and how we ought to live. As Paul again says, "The love of Christ constrains us" (2nd Cor. 5: 14), and as John declares: "We love Him because He first loved us" (1st John 4: 19).

A STRIKING FACT.

We have already been helped to see that the Bible is different in character from all other books, or literature, that its revelation is so uniquely a product of the

heart of God, so bound up in the life and work of his Son Jesus Christ that the record of this lofty truth must of necessity be an inspired record. This great body of redemption truth would be inspired of God, had it come to the world through the person of Satan.

And this suggests the fact, that the inspiration of the Bible was not wholly conditioned upon the character of the men through whom God made known his truth to the world, but upon the nature, importance, and purpose of the truth itself. This fact may serve to explain why bad men have at times been used in preaching the Gospel. We said "at times," it is not usually the case. They were used simply and for no other reason than they preached the Gospel. The thing they were giving forth was the inspired word of God. This in itself is a proof of the inspiration of the Bible. If the unworthy preacher gives a message on science, philosophy, or literature, God cannot use that message and by it bring about spiritual results. The preaching of a bad-living man will to some extent help a community, provided he preaches the word of God, while on the other hand the preaching of a man who lives right will not help a community if he preaches something apart from or contrary to the word of God. God's truth as recorded in the Bible is so charged with heavenly inspiration that it would produce good results if spoken by men, angels, or devils.

We would not for one moment defend the presence of bad men in Christian pulpits. We must ever insist that our spiritual leaders be men of God, for God can always use a good man as he cannot use a bad man in preaching the Gospel. It is his plan that only spirit-filled men shall proclaim his redeeming love. Wholesome food would nourish our bodies even if served

by dogs. We demand clean waiters, but it is the food we eat and not the waiters. We demand clean ministers, but it is the bread of heaven we eat and which gives life to our souls, and not the servants who serve that bread. But this you say is commonplace, and we grant it; yet it serves to bring clearly before us the fact that the Bible revelation is inspired, that it is unique in power, in character, and in the purpose for which it has been given to the world. We do not say that it was once inspired, long ago, and that it has grown old and has lost the vigor of its youth; no, we mean to say that it never grows old, and that it is inspired today equally as it was thousands of years ago. It is tremendously alive today. It energizes today. Its an ever-present, life possession for each new-born generation. Our children and their children's children will rise up and call this Book blessed. Everyone who reads this wonderful Book feels that it is a special message directly for him. Its revelation sweeps into each soul as direct from Heaven, and no power can shake out that sweet conviction. As Prof. Dyson Hague, M.A., has aptly put it: "The Bible is inspiring, because inspired; inspired because inspiring."

IS THE WORD OF GOD

The character of the Bible is such that we cannot truthfully say, it only contains the word of God, that it is not throughout the word of God, that it only gives glimpses here and there of God's truth. When Paul said to Timothy that "All scripture is given by inspiration of God" (2nd Tim. 3:16), he meant of course, the Old Testament practically as it is today. Paul did not say that "All scripture inspired of God is profitable," as the revised version has it, in the sense that part of the Old

Testament is inspired, and part of it is not inspired, and as is sometimes claimed by those new theology apostates who try to deny the inspiration of the Old Testament. Paul was here saying, in a way, that the meaning of his words cannot be gainsayed, in the clearest possible language, that the Old Testament is inspired. "All scripture inspired of God" includes all the Old Testament, for all the Old Testament was viewed by Paul as the inspired word of God. Peter said, in speaking of the Old Testament: "For no prophesy ever came by the will of man; but man spake from God being moved by the Holy Spirit" (2nd Pet. 1: 21). Peter here refers to the whole of the Old Testament as we have it today.

ORIGINATED WITH GOD.

In concluding this discussion on the character of the revelation, the Bible brings to men, we would say that from any conceivable standpoint there is no way that we can ascribe this book, as having originated, or as having been created by men. No true science of anthropology, psychology, or of history will for one moment assert that the Bible is a human product only, giving the record of the religious experiences of the Hebrew race. The redeemed world testifies, as men everywhere read this Book, that it has come down from heaven, and not up from earth, that it is a spiritual message out from the world of Spirit, a revelation of God's plan for the ages.

There are other internal evidences of the inspiration of the Bible which should not be overlooked.

TESTIMONY OF JESUS.

We have the testimony of Jesus Christ. It should be said that this is one of the most important, as a Christian views the subject, if not as any honest student must

view it. After all that can be said, the fact remains that Jesus Christ is the supreme wonder of the Book. He is the heart of the Bible as he is of history. All the Old Testament types and much of its prophesies are fulfilled in Him. Christ is the key to the Old Testament; he only can make clear its purposes; as he is the one great theme of the New Testament. No Jew can properly study his own race if he rejects the Messiahship of Jesus. No historian can write a history of the world if he does not put Christ at its center. All history points back to him, as all history pointed forward to him. Christ is the key to the interpretation of history, as he is to the interpretation of the Old and the New Testament.

Jesus Christ is not only the great subject of the Bible, he is the great subject of humanity. Long after this terrible war will have been ended and forgotten, Christ the Man Incarnate, the Man of Calvary and the Open Grave, will loom in the vision and thought of men larger than ever before.

"Jesus Christ is the great Fact of history, but He is more; he is the great Force of history. He is more still, he is the great Future of history. It can be truly said of the Bible, as it will be of the future of the race, that "The glory of God doth lighten it and the Lamb is the Light thereof." Jesus Christ is the Hope of the world, the Center of the world's desire, the Arch that spans history, the Keystone of prophesy, the Revealer, the Redeemer, the Saviour, the Risen, the Reigning, the Coming Lord and King. So long as the Bible is read, so long will it draw the hearts of men to Christ as a magnet, and so long will men stand for it, live for it, die for it."

What did Jesus say about the Old Testament? If he gave his endorsement to the Jewish Scriptures, that to a Christian should be the end of all argument. What did Jesus say?

We find that Jesus Christ endorsed Moses, the Psalms, and the prophets. He declared that they all wrote of him. By Moses he meant the pentateuch, the first five books of the Bible. Jesus spent his ministry, largely, in teaching, interpreting, and enforcing the Old Testament. He was pre-eminently a Bible preacher. The new theology advocates seem to spend much of their time criticising the Old Testament, belittling it, and yet they say that Jesus is Lord. What inconsistency, what humbug! Has the Devil ever had a more sure-enough bunch of idiots than these men? Nevertheless, they pose as honest seekers after truth. They say, "These old theology folks are narrow, unlearned, ignorant, etc." Well, possibly some of them are, but they are not a lot of intellectual tricksters. They are at least consistent. They accept a premise and go to its conclusion. They do not say, as the new theology says that Jesus Christ was the Incarnate Son, or God manifest in flesh, and then virtually throw it into the teeth of Christ that he was an ignoramus or a palpable liar.

Jesus Christ endorsed the Old Testament and that is sufficient; he endorsed those parts of the Old Testament which contain the miraculous element, and which he knew that men would deny. He endorsed the account of the miracle of the manna in the desert and said that this manna was a type of Himself, of the true bread which came down from heaven, and giveth life unto the world (John 6: 32-35).

Jesus Christ endorsed the account of Jacob's ladder; He said that this was a type of His second coming.

Nathaniel had just accepted Jesus as Messiah and Son of God, and so confessed Him. The heart of the Master was moved. It seems that nothing so pleased Christ like an acknowledgement of his diety, his divine sonship. It was because Peter declared him to be the Son of God and King of Israel that Jesus made him the chief spokesman, the rock, the historical character upon whose work on Pentecost the Church was established. It touches the heart of Jesus Christ to say to him, "Thou art the Son of God." Try it, my friend, and watch for results. Well, Nathaniel did this, and Jesus honored him for it in this way: He gave him a revelation of his second coming, and interpreted to him the significance of Jacob's ladder on which angels ascended and descended. Jesus said to Nathaniel, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man (John 1: 51).

We have also the testimony of Jesus to the ancient cities of Sodom and Gomorroh (Matt. 10: 15).

And we have His endorsement of the historicity of the account of Jonah and the whale. Jesus declares in the face of an ignorant, scoffing world, that this miracle was one of the types which God designed in history should pre-figure the burial and resurrection of his Son. The type was a miracle, because its ante-type or its historical fulfillment was a miracle. The Jews then as now, were skeptical, as to the deity of Jesus, hence they asked for a sign of his Messiahship; but Jesus told them that, "No sign would be given them except the sign of the prophet Jonas" (Luke 11: 29-30). "And as Jonah was three days and three nights in the whale's belly," or as the twentieth century New Testament has it, "For just as Jonah was inside the sea monster three days and three nights, so shall the Son of Man be three days and three nights

in the heart of the earth" (Matt. 12: 40). What better sign could they have than this, of the divine character of Jesus, the thing which told them of his resurrection.

Jesus Christ endorsed the miracle of the brazen serpent and Israel's healing by looking thereto, declaring that this miracle was a type of his Cross and its healing power (John 3: 14-15).

Numerous other illustrations might be submitted showing clearly how our Lord viewed the Old Testament as the word of God. He referred to the ancient Scriptures over and over again as an endorsement of his own character and mission. The Old Testament he used as the warp and woof of his teachings. To reject the Old Testament is to reject Jesus Christ, and to reject him is likewise a rejection of the Old Testament.

INFIDEL THEOLOGY.

But what have we here on our hands in many of our churches? We have a new infidel theology, made in Germany, which denies the inspiration of both Old and New Testament. They call it the new theology, but it is old, very old, older than the Gospel; it originated in the Garden of Eden, when Satan said, reject the counsel of God, eat it, thou shalt not surely die. The new German-made theology, refers to the Old Testament miracles as myths, legends, which contain spiritual lessons, while Jesus Christ referred to these things as historical, as he did to all the Old Testament.

The conflict that this new theology, this old, rehashed Unitarianism has brought into the churches, is threatening their very existence. It is not a conflict with McPherson, and other men, who are putting their life in the breach, made by these apostates, to rally the slumbering

forces of the churches everywhere, to fight this thing and drive it back to Germany from whence it came, and thus save evangelical Christianity for America and the world. No it is not primarily that, but it is essentially a conflict against Jesus Christ, the Author of Salvation, the Founder of Christianity. Of course, these new theology men do not say this, viz., that they are fighting Jesus Christ.

With soft, smooth, oily words from John D. Rockefeller, Jr., and the new theology men generally, they would deny our contention. But don't be deceived. Here is their purpose: To reject Jesus Christ as the Son of God; to make him appear to the world as a human being only, a good man, a preacher of righteousness. Don't let any new theology advocate deceive you as to this. Our battle cry in an age of unbelief is for the divine character work and authority of the eternal Son of God. Our mission today is to expose and destroy this church-killing new theology propaganda. It can be defeated. It should and it must be defeated. This German invasion, of the sacred temples of God here in America, is more serious than the invasion by a German army. In the latter case they would ravish our women and maim our children and kill our soldiers, and rob and ruin our country. And is there any greater crime than this? Great God! Yes, even blacker than this—is the crime of rejecting the word of God for body and soul, and destroying the foundations of our civilization, and turning the clock of time back to the age of barbarism, hopelessness, and despair!

BASIS OF CHURCH UNION?

The great need of this hour is not for church union, though we should believe in the unity of the one true

Church of Christ, but to destroy the new theology and drive it from our theological seminaries and churches. We welcome church unity on the New Testament basis. It will never come by fighting baptism as Rockefeller, Jr., and some others of the new theology apostacy are doing. It will come by addition more than by subtraction. Mr. Rockefeller's views, if accepted, would divide the Baptists and other evangelical bodies and result in adding further schism to the Body of Christ. When Christians are ready to take the New Testament only as a basis of unity then we will get it and not till then. But the great call today is to defeat and destroy the new theology movement in all our denominations.

We have no fear for the Bible, what we fear is the influence of the money power in the hands of the few, and these few making war with a German-made theology on evangelical religion and the inspiration of the Bible. We fear for the affect of this propaganda on the life of the coming generation, though we know its falsity must in due time be made manifest to all men. We know that God's truth must ultimately win, and because we know this we serve notice that the enemies of Christ will be destroyed, that some day over their forgotten dust, the fitting epitaph would be:

"O Galilean Thou Hast Conquered."

ITS PLAN.

We have come now to the last proof we would give as to the inspiration of the Bible, namely, its unity, its plan.

There is a plan back of the Bible. This Book sticks together like a building, or better, like the human body. Back of all the varied materials out of which the Bible has been made, there is a plan drawn up by the great Architect. There is a Mind back of the Bible.

Go to yonder vacant lot and you will find much material, there is brick and mortar and stone and lumber. What does it mean? A building is to be erected there. If we go back one year later, we will find a magnificent building, that all those disconnected materials have been united together in one solid, beautiful structure, making clear that there was back of this an architect and a plan.

So it is with the Bible.

Anyone who has studied the history and origin of the Bible must be struck with its formation. "That it ever was a book, and is today the Book of the world is really a literary miracle. There never was any order given to any man to plan the Bible, nor was there any concerted plan give to any body of men to write the Bible. The way the Bible came to be is one of the great mysteries. One man wrote in Arabia, another in Syria, a third in Palestine, another in Greece and Italy; and some wrote hundreds of years after or before the others, and the first part was written about sixteen hundred years before the last man who wrote was born.

Men's books are not made that way. A man thinks it out, gathers his material, and within a few years his book is completed. But the creation of the Bible covers a span of sixty generations, and its creation enlarges our conception of the patience and wisdom of God. Slowly the great Book grew, here a little, there a little, and at last it came forth in its completeness before the world. And so the New Testament as the Old grew without any pre-arranged plan. Matthew, Mark, Luke, and John did not consult one another, as neither did Paul and Peter and James and John. They wrote as they felt the need, and the marvelous unity of the New Testament is the result. The Bible is a marvel; it is transcendental; it is the miracle of all literature in its forma-

tion; and yet in it we have perfect harmony, order, sequence throughout." The explanation? God!

"The Bible is a collection of sixty-six books; it is a library, written by thirty or forty different authors, in three different languages, upon totally different topics, under different circumstances, and yet it is a unit. It is made up of history, biography, theology, poetry, prophecy, philosophy, jurisprudence, geneology, ethnology, narrative of adventure, travel of romantic interest, and yet it is a unit, the one great idea of redemption for men permeates it throughout." The explanation? God!

"We never think of it now as sixty-six books, but one book. Why does the Bible live? Why is it known and loved in every land? The Germans know, with few exceptions, only German authors. The English know, with few exceptions, only English authors. And only a few writers as Dante, Goethe, Shakespeare have overleaped national boundaries and become known by other countries. But the Bible has overleaped the boundaries of all nationality and time. It was written in a language that is now dead, and by men who died thousands of years ago, yet it is the most vital and widely circulated book in the world." The explanation? God!

The plan and unity of the Bible are proof of its inspiration.

If men have any doubt as to the truth of the New Testament, let them study the promise by Jesus Christ of the coming of the Holy Spirit, and how that promise was fulfilled after His departure, exactly as he had foretold.

READ THE BIBLE.

We need say no more—except, read the Book. As Sir Walter Scott once said: "In the whole world it is The

Book; all other books are mere leaves, fragments." "Read and obey this universal Book—the eternal Book. It is the one great commanding Voice! All other voices are in comparison as dying whispers. "Read this Book which is unapproachable in grandeur, and as high above all other books as heaven is above earth, as the Son of God is above the sons of men. Do not read it as you read other books, as you would study or analyze a book in literature or science. No. Read this Book with becoming reverence. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Ask the Holy Spirit who gave it to help you. Read this Book—"supernatural in origin; inexpressible in value; infinite in scope; divine in authorship; though human in penmanship; regenerative in power; infallible in authority; personal in application; inspired in totality." Read this Book, and when the loved ones gather to bid farewell, we shall then find a comfort that no language can express, for this is the Book which assures the Saints that in Heaven there are no broken ties, no parting, no farewells.

BOOK NO. 3

The New and Old Theology and The Cross of Christ

SCRIPTURE READING.

"And you know that Christ appeared to take away sins; and in him sin has no place. (1st John 3:5) He was offered up once for all, to bare away the sins of many. Heb. 9:28. And he is the atoning sacrifice for our sins, and not for ours only, but for those of the whole world besides. 1st John 2:2. For God set him forth before the world, to be, by the shedding of his blood, a means of reconciliation through faith. Rom. 3:25. Here is the Lamb of God who is to take away the sin of the world. John 3:29. Just as the Son of Man came, not to be served but to serve, and to give his life as a ransom for many. Matt. 20:28. Him who never knew sin, God made him to be sin on our behalf, so that we through union with him, might become the righteousness of God. 2nd Cor. 5:21. And it is the fulfillment of the will of God that we have been purified by the sacrifice, once and for all, of the blood of Jesus Christ." Heb. 10:10.

Chapter I

NEW THEOLOGY CLAIM

At the outset let it be stated in the words of Professor Franklin Johnson that "These passages are an example of the almost countless declarations in God's word of a substitutionary atonement. If we reject the doctrine we do it at our peril. Any speculation which sets itself against this mighty current of revelation flowing through the Bible is destined to be swept away," as the great Niagara sweeps away a dust cloud.

We are discussing The New and The Old Theology and The Cross of Christ. The battle of modern times between unbelief and faith, between philosophy and the Bible, is being fought around the Cross. The new speculative theology is attacking the New Testament teachings regarding the Cross, and it is the duty of those who believe the Bible to defend the gospel. To this high service we are as truly called today as Paul was in his day.

We are not discussing a popular doctrine. The daily papers give small space to this conflict against error. The university faculties are not interested in the open discussion of it. The "offense of the Cross" has not ceased. Philosophers still wag their heads and smile at salvation through the blood of Christ. But multitudes are still interested to know the truth. Most men still believe that this great truth will not down, that salvation through the blood of Christ is not too coarse for them, and that it is still the only power that can save. We cannot apologize, therefore, for this message. We glory in the Cross of Christ.

The new theologians claim that there is no such thing as atonement by the blood of Christ. They reject the words atonement, substitution, sin-bearer, propitiation. They say we are saved by our own character, aided by the example of Christ. They say it is ideas that save men and not the very life of God. They say the only significance to the death of Christ is that God is forbearing and loving towards men. The new theologians declare that all men are alike the children of God. Their appeal to men is "Be good, be good, strive to be your best self, true to your own ideas of God." They say, "Human nature is divine, that it is not sinful, only as we make it sinful, that man by nature is not alienated from God by sin, that man has never fallen, that he is always rising, advancing, that he can save himself by morally developing his own character."

The trouble with this kind of preaching is, it cannot convert anybody to anything, except to an idea. This thing is like the thistle-down, it has no propagating life in it.

If we will go to any church where the new theology is lectured about and hear a person get up in meeting and say, "I was made a Christian here under the pastor's lecture last Sunday," then we shall take this all back, and apologize to the new theology lecturer. We shall. But we do not believe for one moment that a sinner ever was or ever will be changed into holiness under the preaching of the new theology, "goose song."

The new theology preachers and theologians say that the "moral influence theory" explains all there is in the death of Christ. What they mean by that is that Jesus exerts a good influence on men by his death. Well, so does every martyr exert a good influence who dies for righteousness sake. If the author of this message were

crucified because he dared to tell the truth, many would say, "Well, truly, he was a good man, he was a prophet." But that feeling would not redeem from sin and death, would it? No, a thousand times no. True, it would exert a good influence, it would reveal great love, but it would not redeem from sin. And precisely so it is with Christ, if that was all he did by his death, to exert a good influence upon men, to reveal that he was true to his principles, that in itself would never save this sin-cursed world. If the "moral influence theory" is the true meaning of the death of Christ, then we may look to the martyrs for salvation as hopefully as we may look to Christ. The new theology would whittle the Cross away until we see in it only a good example of patient, suffering love. And our self-sacrificing mothers and grandmothers revealed in character to this world the same sort of a cross. Thus the new theology practically teaches that the only difference between our cross and the Cross of Christ is one of degree. Christ, they say, being purer, holier, revealed more of the love of God than we reveal, but the revelation is the same in character.

We have given a true statement of the teaching of the new theology apostacy, or as they say, " the modern point of view of religion," as to our Lord's death. We must be fair to our erring brethren for we are now discussing one of the most momentous questions in the religious world. We must get at the facts. We must hold fast the truth about the death of Christ. Everything hinges on this truth. Why did he die? What does it all mean? Let us see.

Chapter II

OLD THEOLOGY

We shall see that the old theology is constructed on the word of God. The Bible teaches that our Lord died as a substitute for man, that in his death he offered himself up as an "atoning sacrifice" to God for the sins of the entire human family—all the sins that have been committed from Adam to the present time, and that ever will be committed. That is what God's word teaches, and what we believe. We believe that this was a divine, a supernatural work, therefore, a perfect work. We believe that the "atoning sacrifice" was an unveiling of the heart of God, that by it we know the kind of God we have, as by it also we know the kind of men we are, our need, our worth, and the depths to which man by sin has fallen.

In the words of Dr. Kelley of Johns Hopkins we would say: "We believe that Jesus Christ, the Son of God, without human father, was conceived by the Holy Spirit, born of the Virgin Mary, and lived in a human body for the purpose of dying on the 'accursed tree,' to redeem man from the dominion and power of Satan, sin and death.

"We believe that all men are by nature sinners, alienated from God, utterly lost, and that the Son of God came to seek and save by his atoning death this lost race of men, that in his death he paid the infinite penalty of the sin and guilt of the whole world.

"The old theology further claims that he who thus receives the Lord Jesus as his Saviour is born again spiritually, that he is now one body with Christ, the Head, and will live with him forever.

"We believe that no man is saved by his own good works, by the cultivation of his own character, that good works are the result of salvation, or of being in a saved state, that guilty sinners are saved only through faith, on the basis of the finished work of Christ in man's behalf."

The old theology further teaches that sin did not take God by surprise, that in eternity the Cross was planned, that Jesus Christ was "the Lamb that has been sacrificed from the foundation of the world," (Rev. 13:8) that Adam's fall brought into our race the awful fact of sin and death, as God forewarned it would do, and that Jesus Christ, as the perfect Representative of both God and man, came to redeem man from all the consequences of his sin. And we believe that the momentous question now for man to decide is, will he accept Christ and live, or will he reject Christ and die.

Chapter III

PRINCIPAL OBJECTIONS

But to this real gospel we hear objections from the new theology. Let us state some of their objections against salvation by grace through the "atoning sacrifice" of our Lord Jesus Christ. Many persons who have only a superficial knowledge of the Bible, and who want an easier way than the way of the Cross, are easily led astray by these objections. The Devil has a way of making error appear plausible. Let us examine their objections to the atonement of Christ.

OBJECTION 1

"ATONEMENT NOT FOUND IN NEW TESTAMENT."

They say, "The word atonement is not found in the New Testament." A Union Theological Seminary student was heard to boast of this in his pulpit. He said, "Find it in the New Testament if you can." Even the late Dr. W. N. Clark, who of course was supposed to be a great theologian—a new theology one—said before his students the same thing: "The word atonement is not found in the New Testament," the inference is, if the word is not found there the fact of the atonement is not there. This objection is captious, tricky, if not absurd. We open the Twentieth Century New Testament and in the first epistle of John, 2:2, we find these words: "And he is the atoning sacrifice for our sins; and not for ours only, but for those of the whole world besides."

We ought to know that when the new theology teachers make a statement as to what the Bible says it is not safe nor wise to believe it, until we have first

made an investigation, for these men are always misrepresenting the Bible. It is astonishing how ignorant these men are of the Bible. And why? Because they are always studying and preaching what other men think about the Bible and not what the Bible says of itself. The Bible is its own interpreter. As Paul says, to know the Bible we must "explain spiritual things in spiritual words" (1st Corn. 2:13), not compare Dr. Jones with Dr. Smith and Emerson with Spencer, and Darwin with Haeckel.

But to come back, even if the word atonement were not in the New Testament we have the fact of atonement plainly stated. And a fact revealed is the important thing. Here are some of the passages without regard to special order: "His tasting of death should . . . be on behalf of all mankind." "Him who never knew sin God made to be sin on our behalf." "We were reconciled to God through the death of his Son." "Thou art worthy to take the book and break the seals, for thou wast sacrificed and with thy blood thou didst buy us back for God, men of every tribe, and language, and people, and nation." "But he was wounded for our transgressions, he was bruised for our iniquities." "For the Son of Man came, not to be served, but to serve and give his life as a ransom for many."

Would not the average man conclude that these passages clearly reveal that Jesus died as man's substitute, and made atonement for men? Do they not all seem to be clearly condensed in these words, "And he is the atoning sacrifice for our sins," (1st John 2:2). If these passages were submitted to a jury for a verdict as to what they teach, their verdict would be unanimous that Jesus Christ made an atonement for sin by his death on the Cross. We have no need to show

what the New Testament writers say the result of the atonement is. Note one reference only,—Paul said that it has brought about the reconciliation of God to man, and this should be cause for great rejoicing. In it God is now reconciled to man in Christ, and by the atonement man may now become reconciled to God. (Romans.)

OBJECTION 2

"SIN AND GUILT NOT TRANSFERABLE."

Here is another objection: They say that "sin and guilt are not transferable." A widely known new theology teacher used to try to make much of this in his classroom. This is one of the popular objections advanced by the new theology in the effort to prove that Christ did not offer himself as an "atoning sacrifice" to God. This objection, also, is captious. It presents a feeble effort to dodge the real issue involved in our Lord's death. It is an effort to oppose revelation by reason and not the highest type of reason at that.

We know that sin and guilt are not transferable as between men. Men may be sharers of the sin and guilt of others. But it is not fair to compare the relation that obtains between men to the relation that existed between Christ and men. There are no existing human relations by which we can wholly illustrate the latter, for Christ was God, and Christ could do a work that men could not do in their relations to each other. We should ever keep this fact before us. The new theology is at war against the power or ability of God to do by the death of Christ a certain work for man. Moreover, these men assume to be capable judges as to what God is able or not able to do. The Scriptures say that Christ died as a substitute for man. The new theology advocates say that Christ

could not do this. Now the question is, whom shall we believe? Their assumption is a most brazen one, as it is a denial of the wisdom and power of God.

In our Lord's death for mankind we know that he was not actually guilty of the sins of others, but he judicially assumed the sin and guilt of men; thus in his death sin and guilt were in this sense transferred. This is what the Apostle Peter means when he says: "And he Himself carried our sins in his own body to the Cross" (1st Peter 2:24). The relation Jesus Christ sustained to our race and to God was a judicial and official relation, that is, a relation within the realm of law. He stood as the Representative of both God and man. Sin transgressed God's law, the penalty of which is death. Jesus as the Representative of man took this penalty upon himself and offered himself up to God as man's Substitute, man's Sin-bearer. He lifted the penalty, and man is thus given an opportunity to go free from it by accepting Christ. As Jesus himself said, "He gave his life as a ransom for many" (Matt. 20:28). God was well pleased with this redeeming work, for it was prompted by his own eternal love. Our sin and guilt, therefore, were judicially transferred to Christ. He could not take the penalty of one without taking the penalty of the other. And now, the soul that accepts Christ God cannot reckon as guilty, but looks upon such a one as pardoned, acquitted, justified, that is reckoned as sinless, set free from sin. God can never again have any claim against that one on account of past sins.

Jesus Christ in his death dealt effectually with sin and guilt. Sin and guilt are inseparable. When man is saved through the merits of Christ he loses his sense of guilt instantaneously as thousands can witness. The saved can now hold up their heads in society. Formerly they

were bowed by the burden of guilt, as David said, "Mine iniquities have taken hold on me so that I am not able to look up"; (Ps. 40:12) but now they look up, and sing because of the new consciousness of freedom from sin and guilt. They remember their past sins, but the guilt has gone. Paul says that "There is therefore now no condemnation for those who are in union with Christ Jesus" (Rom. 8:1). No condemnation from without, nor from within, conscience is now at rest. Guilt has gone. Why did guilt depart when the soul accepted Jesus as Redeemer and Lord? The answer is clear. The Holy Spirit applied the merits of Christ's atoning death to the soul, hence sin and guilt must depart, for the soul is now living in a new element of Spirit and is covered by the atoning blood. God has given the saved a new sense, a sense of freedom from the power, dominion, and guilt of sin. So we see that sin and guilt were judicially transferred to Christ and that in his death he made provision for their removal. If this be not the case how account for the testimony of Christian experience to this very thing? Remember that guilt is not merely memory. A man remembers his sin, but his sense of guilt has gone since he came to Christ. The late Dr. W. N. Clark defined guilt as, "the consciousness of the fact that you are the man who did the deed"; but we have seen that memory is still active, yet the sense of guilt has gone. Guilt is more than memory, and God provided for its removal with sin in the glorious death of his Son. Blessed be his holy name.

OBJECTION 3

"IT IS IMMORAL."

Another objection by the new theology to our Lord's "atoning sacrifice" is that, "it is immoral." Jesus suf-

fered in man's place and they call this "immoral." Jesus suffered that man might not suffer and they call this "immoral." This is a claim that one person cannot morally suffer for another. If man by suffering can prevent others from suffering should not this be viewed as the most exalted moral service? But if this is immorality, then the noblest men and women who ever lived are the most immoral. The husband is immoral when he suffers in covering over the sins of his wife and thus shields her from the condemnation of society; and the wife is immoral when she similarly protects her wayward husband. The mother is immoral when she suffers in order that her child may not suffer. The patriot is immoral when he dies for his country. If the atonement is immoral then we can say that sympathy is immoral. Men often sympathize for those who deserve no sympathy, as they often suffer for those who are undeserving. And are we to call all this immoral? If the element of vicarious and substitutionary suffering were taken out of the world, man would be changed into a beast and love would perish. Further, it is the teaching of Christ's redeeming death that has produced in history, during the last nineteen hundred years the highest type of morality. If the result of the teaching of the atonement is the highest morality, how can the doctrine be immoral?

OBJECTION 4

"A LEGAL GOSPEL."

There is still another objection by the new theology advocates to the fact of the atonement, and which must not be overlooked. They say that this is "a legal gospel." Well, thank God it is, but it is more. Let us get at the facts, and not spend time quarreling over words. We are living in a moral universe, a universe of law, and

every inch of space is crammed full of law. Man was made under a moral government, and he always has and always will live under that government, because he will ever be a subject, though men may not always see this, and must never cease to obey God. Jesus Christ also, while in the flesh, lived under and obeyed perfectly this government of God. The only class of men who object to law, to government, are anarchists. But why should men object to the legal aspect of our Lord's death, when it is known that he was here among men as the Representative of both God and man, in an official capacity, to do a judicial and redeeming work? Moreover, is it fair to assume that he could not do this work in other than a harsh, mechanical, arbitrary way? It should not be forgotten that God's law reveals both his wisdom and his love. Now Jesus Christ came to lift from men the penalty of that broken law, which penalty is death, and the new theology calls that, in a sort of slurring or disparaging manner, "a legal gospel." If a human being, in harmony with law, could give his life to redeem another life from death would we look upon his heroism as a merely legal act, or would we not rather view it as a service of self-sacrificing love? Let them call it legal if they will, for so it was, yet the death of Christ was an act of incomparable love.

Jesus Christ did a work for man, by his death, that man could not do for himself. In it we see the strong stooping to succor the weak, the helpless, the undone. It is the infinite passion in the heart of Jesus Christ on the Cross that fires the souls of men into a flame of love and devotion to him. Men forget the legal and see in this eternal heart throb one whom they lovingly worship and adore. They sing, "He died for me, he died for me,"

and because he died we shall not die, but live and serve and love and reign with him. Legality? Yes, but O what love! What love!

LOVE DISPLAYED BY ATONEMENT.

We have removed the objections of the new theology apostacy to the "atoning sacrifice" of Christ, and in so doing have not minimized but rather exalted the love of God. Divine love is never slighted nor insulted when we tell the truth. What we tried to make clear is, that the surface and superficial view of our Lord's death is inadequate, unscriptural, hence untrue. To hold to this theory, "the moral influence theory," as Professor Franklin Johnson says, "would be to shrivel the ocean to the dimensions of a pond and bid the admiral sail his navies on it, or to blot out all the worlds save those of the solar system and bid the astronomer enlarge his science." And Dr. Johnson further says, "An atonement of infinite cost, flowing from infinite love, procuring deliverance from infinite loss, melts the coldest heart and inflames the warmest." And he adds, "The moral influence theory makes the death of Christ spectacular, a feeble effort to display the love of God rather than an offering to God necessary for the salvation of men. It struggles in vain to find a worthy reason for the awful sacrifice. Hence, this theory may be charged with essential immorality. In any case, the death of Christ if interpreted in this manner will not prove to be the power of God unto salvation."

When the atonement is seen as God has so plainly set it forth in his word, the mind is gripped, the conscience is aroused, the will is subdued, and the heart and life are won to complete obedience. The soul finds rest. Here, in the perfect work of Christ, we have a real, vital, conquering, transforming power. And the new theology

which rejects this mighty work of God for man is the most colossal delusion of all times. As John Wesley truly said: "It is the spawn of hell."

RESULTS OF APOSTACY.

And now, under the influence of such preaching, do we wonder that many of our churches have become helpless ethical clubs, resorting to every conceivable trick and advertising device to interest the people? Do we wonder that this sort of teaching has driven many of the pulpits out of the soul-winning business, has created a dislike for evangelists, and evangelical truth, and has brought upon us such a state of division and strife that the unity and harmony of the Body of Christ are seriously threatened everywhere? Instead of bringing the churches together in a more real and vital fellowship, the new theology is destroying the unity the churches formerly enjoyed. Unity, harmony, and progress are only possible on the basis of our Lord's "atoning sacrifice." If the new theology advocates will not join hands with Christ's followers around the Cross, then we must say to them, with tears in our eyes, and with great sorrow in our hearts, we cannot hold fellowship with that which is anti-Christ.

We know that the Holy Spirit witnesses only with the atoning blood. When we honour that blood we know that God will save to the uttermost. It is when we can truly say, "Who loved me and gave himself for me" (Gal. 2:20) that the shout of hallelujah is in the soul. It is a foretaste of glory to be able to say, "He died for me." Do we not see it now more clearly than ever before? Come and say it now in your heart, "He died for me." "Who loved me and gave himself for me." Come and praise Him! The glory of his eternal

love is now breaking over our vision as we view his lovely Cross. If his death was not what the Bible says it was, then it was an unspeakable blunder, an unpardonable cruelty. We surely see the apostasy of the new theology, that it breaks down and parts company with Jesus at his Cross, that it is an effort of Satan, through those whom he has deceived, to strike a death-blow at the very heart of Jesus Christ.

CAUSE OF DECEPTION.

We are now ready to raise a most practical question. How have those friends become deceived, how have they been led astray? Many of those who reject the "atoning sacrifice" are thoughtful, scholarly, and some are reverent men. How can we explain their apostasy? Why do they hold views so different from those held by many of the greatest minds in the churches in all ages? The answer is at hand.

The new theology advocates are, as a class, evolutionists, and some are Unitarians, though they may be members of Orthodox Churches. The new theology is built on speculative philosophy—rationalism as opposed to revelation and faith, on evolution as an explanation of how man got here, and on a false view of the moral nature of man. Also the radical or destructive "higher criticism" of the Bible has made its contribution to the modern apostasy, though it should be said that there is a sensible and helpful "higher criticism" of the Bible.

The philosophy of evolution denies the fall of man as recorded in the book of Genesis. Haeckel, a noted German evolutionist says: "With a single stroke Darwin has annihiliated the dogma of creation." And he termed Darwin's Origin of Species as, "Anti-Genesis." Genesis says that Adam fell and by his sin brought upon himself

and his posterity the penalty of death. Evolutionists deny this and say there was no Fall. Professor Shailer Mathews, of the Divinity School of Chicago University, who is an evolutionist, said in his class-room, "The Fall of man was the passing of the non-moral man to the moral man," that is, it was the passing of the animal man to the man of moral sense or conscience. In other words, it was not a fall but an upward bound in the evolution of man, thus denying the record as given in the book of Genesis. Now it follows, as plainly as the sun in the heavens, that if Genesis is incorrect, if death did not come as a result of sin, then there is no ground nor occasion for the atonement by Jesus Christ. The new theology evolutionists, therefore, are consistent in denying the atonement, that is, if they can prove that evolution is an established fact, and that the Fall as stated in Genesis is not to be accepted as historical.

It is not our purpose to show now, that Darwin's evolution is false, that it is not a true explanation of how man got here, though this could easily be done as evolution, to this hour, is an unproved assumption. This we boldly assert and we challenge evolutionists to prove the contrary, though in so doing we may be called "unscientific," "behind the times," and "ignorant." As Philip Mauro said: "There has never been produced a single instance of the reproduction of one living thing of offspring of a different species. There has never been produced a single fact tending in the slightest degree to prove that such a thing ever happened in this universe." But why has evolution been accepted as true by some scholars? Let Mr. Mauro reply: "One reason for the rapid spread of this philosophy is, that it affords a platform from which skeptical and unbelieving minds could, in the name of science, contradict the Bible account of

creation," and we might add, thus discredit the atonement made by our Lord Jesus Christ.

Evolution is Satan's masterstroke, his weapon in the hands of the new theologians by which they are trying to break down the Cross of Christ. The conflict is raging today around Genesis and Calvary. Here is the battle ground where the forces of Satan are trying to undermine and destroy the Christian Faith. But Satan and his forces are meeting defeat. Evolution has been proven to be false, though some still cling to it as the only possible working hypothesis. Error dies hard. The light of recent science is beginning to shine upon the evolutionist and he is becoming less dogmatic, more modest and sane, and soon he must go into obscurity or acknowledge the Bible to be our only authority as to Creation and Redemption.

Chapter V

AT THE CROSS

But let us come back to Calvary. Its a holy delight to keep close to the Cross. Who would not love to die preaching or meditating on the atonement, there is such a universe of wisdom, mercy and grace seen here.

The profound significance of his death, only our Lord himself knew. He knew what its effect would be on the lives of unborn millions in earth and Heaven, and his heart was filled with joy. Jesus was never more cheerful than when he went to die. He must sing a song now with his disciples, though he knew the burden of sin he was to bear would crush his heart. Populating earth and heaven with new born children was to him God's greatest work, hence he was glad, joyful, songful. We get our children by living, Jesus got his by dying. "He shall see of the travail of his soul and shall be satisfied" (Isa. 53:11). "When man dies, he dies for himself, when Jesus died he died for mankind."

Let us now take a glimpse at the universality of our Lord's death, touching only in merest outline, the mountain peaks. There is the backward view, the present blessing, and the future glory.

THE BACKWARD VIEW.

The backward view. The atonement is an eternal fact. Planned before worlds were made or systems framed, it is related to our race from its inception. We cannot fully comprehend the meaning of the atonement related as it is to all the moral universe of God. The ocean of love it reveals is too wide for man to navigate, the universe of grace it opens up is too vast for man with

his tiny telescope to scan. As we get a glimpse of its sweep in the eternity of the past, present and future, words fall down as impotent things, their backs are broken, they cannot tell the story, and tears of grateful love are more becoming.

The death of Christ makes clear that God has but one plan, one way of saving men, and that is the way of grace.

Man was made under law, that is under God's moral government, and his fellowship and happiness were made conditional upon his obedience. But in the testing man fell, he disobeyed, he sinned, he rebelled against the perfect will or government of God. It is seen by this that man was made free, that is, he was made in the image of God, with all the powers of a free moral being—powers to think, to feel, to act. In the proper exercise of these powers, these great responsibilities, consisted his prosperity and happiness as man.

God could not create any other kind of moral or spiritual being and make him free. Man, therefore, must have within him the possibility of disobeying God. Then we say, "God took a chance in creating man." Yes, if we wish to put it that way, but it was an act of infinite wisdom and love on God's part to create man. God is a working, a creative God. God could not create a God, but he could create a perfect sinless man, a being with many limitations, in whom his fatherly heart could take delight. And creating man in a limited way, making him subject to law, giving him spiritual and mental powers, the powers of a free spirit, did not God strikingly reveal his wisdom and his love? For thus limited man can grow, make progress, aspire, study, learn, invent, discover, obey, wonder, worship, and adore, all of

which are necessary to the happiness of man and to the praise and glory of the Creator.

But we have said that man in his testing rebelled, fell into sin, and brought upon himself and his posterity the curse of sin, which is eternal death. Now, what is God to do? God fore-knew that man would die. God made man not to die but to live. Is it not the highest reason to conclude that God would make provision for man's recovery, from the curse of sin and death? How could God do otherwise? God must be true to himself, to his own character, to his eternal love, and God must move toward man to redeem, to save him, hence the substitutionary atonement is a necessity, that is if God be true to his own character. And this is exactly what the "atoning sacrifice" for man means, that God is a loving, a saving God, true to his own character. His plan in providing for man's redemption, through his own Son, by one who would perfectly obey his government, his will, and give himself in death, has shown to man God's love in a most marvelous way, a way so sublime, that aside from it, God could not so disclose the tenderness and passion of his infinite heart.

GOD'S LOVE COMPELLED ATONEMENT.

So we see then that love compelled atonement, and that to argue against the atonement is to argue against the love of God. God must be true to his own justice, to that which is inherently and eternally right, and to do this he must punish sin, he must reveal justice, he must be true to himself, to his own eternal love. He must move toward man to save him. "God so loved the world that he gave his only begotten son" (John 3:16). Jesus died in man's place. The Cross, therefore, has be-

come the focusing or converging place where the love, justice and wisdom of God are revealed in all their glory, grace and power.

God's purpose is that in his universe there shall be no opposition to his holy love, that there shall be no discord, but perfect harmony, that all rebellion must be put away, that all enemies must be destroyed, including death, that "At the name of Jesus every knee should bend and that every tongue should acknowledge Jesus Christ as Lord" (Phil. 2:11). Jesus Christ came to restore perfect harmony in the universe of God, and to this end man must be reconciled, and Satan, sin and death defeated and destroyed. Anything short of this could not be a complete program of redemption and reconciliation.

SINNERS EVER SAVED THROUGH CHRIST.

From what has been seen we are now ready to conclude that men in every age were saved through the Cross of Christ, that Christ alone, as he said, is "the Way and the Truth and the Life, no one ever comes to the Father except through me" (John 14:6). Peter said: "for there is no other Name in the whole world given to men to which we must look for our salvation" (Acts. 4:12). This is true of those who preceded Christ on the earth, for God has only one Saviour for men. Man has ever been saved by grace through faith, as Paul clearly shows in his letters to the Romans and Galatians. Only through sacrifice could man ever approach God. Sacrifice taught that man was justified by faith through the goodness, the unmerited favor of God. Through sacrifice sin has ever been forgiven. The ancient atonements were all educative, typical of the one great Sacrifice for sin. The Jewish

atonements all cried in a typical way: "Here is the Lamb of God which is to take away the sin of the world" (John 1:29).

THE PRESENT BLESSING.

Let us note the present blessing of the "atoning sacrifice" of Christ. All the gifts and graces of the Holy Spirit were purchased for man at the Cross. Here we have forgiveness through his blood. It is here we receive the endowments of the Holy Spirit. It is here we get the witness that we are the children of God, where we learn to say, "Dear Father," "Our Father." It is here where we learn to pray. It is here we get the consciousness that we are saved,

> "The Spirit witness with the blood,
> And tells me I am born of God."

It is here where we get the power for service, power to deny self, in short where we are "filled to the full with God himself" (Eph. 3:19).

It is at the Cross where the preacher gets his equipment for preaching the gospel. It is here, in this place of holy fellowship, of inner shelter, of reinforcement and refreshing, where his face begins to shine, where he receives the power that moves the world. Would we know the secret of the failure of much of our modern preaching, we will find it in the fact that the preachers and their messages are not baptised with the power and passion of the Cross. It is here at the Cross, also, where we learn the sinfulness of sin, where we get God's estimate of sin, where no sin appears small, and where God has made a covenant sealed with blood that he would put away man's sin. To Christianity, therefore, the Cross is

central, fundamental, and indispensable. It is the one sign by which man must ever conquer.

THE FUTURE GLORY.

The Cross is a prophecy of that which is to be. "God did not withhold his own son, but gave him up on behalf of us all; will he not, then, with him freely give us all things" (Rom. 8:32). Who can picture the "all things." The resurrection to glory, a permanent place in the coming Kingdom, a welcome to the returning Conqueror of sin and death, a reunion with "those we loved and lost awhile," will be part of the "all things." The triumph will be down here on a rejuvenated earth. In that great day this old world, so long robed in the darkness of sin, will shine in splendor like a new-born sun. In that great day peace and righteousness will cover the earth, and swords and spears and bombs and shells will be as dust beneath the chariots of the redeemed. In that great and glorious day, when Christ the Conqueror of sin and death shall have delivered up the Kingdom to the Father, that "God may be all in all" (1st Corn. 15:28), then, and not till then shall we see the true significance, splendor and glory of the Cross of Christ.

"O glorious Cross, O glorious Crown,
O Resurrection Day!
Ye angels from the skies come down
And bear my soul away."

BOOK NO. 4

New and Old Theology and Things to Come

"Proclaim the message, be ready in season and out of season, convince, rebuke, encourage, never failing to instruct with forebearance. For a time will come when people will not tolerate sound teaching. They will follow their own wishes, and, in their itchings for novelty, procure themselves a crowd of teachers. They will turn a deaf ear to the Truth, and give their attention to legends instead" (2nd Tim. 4: 2-4).

Chapter I

GENERAL APPROACH.

It is with a feeling of gladness that we now take up the development of the fourth and last message in this series. We are aware, however, of the greatness of the topic, and how difficult it is to do justice to it in a

brief treatment. May God get for his truth a great victory!

By the term eschatology we mean those things that have to do with the future life of man, both on earth and in heaven. But before taking up some of those things, we should ask, what is the source of our authority? We have only one authority—the Bible. We can as well study botany by eliminating the sun, as we can study eschatology by eliminating the Bible. Where the Bible is silent we dare not affirm, we can only speculate, but where the Bible speaks there we can dogmatize, affirm, for we believe the Bible to be the word of God, his special revelation to mankind.

There are many things pertaining to man's future life of which we are totally ignorant, hence we should not hesitate to reply in the words, I do not know, to many questions that might be asked. God has not seen fit to disclose to us a complete map of the future, but he has given to us a partial outline; and we should not fail to emphasize this, that God has given to us some knowledge of the future, a partial outline of those great realities that we shall fully understand by and by. These realities are a part of the message of the Church in this age.

SPECULATION UNJUSTIFIABLE.

And related to these there are innumerable details which in themselves will be events of glorious revelation. For all practical and necessary purposes, for the development of character, of faith and hope and love, for inspiration to service as we travel on toward home, God has given to us sufficient revelation in his word.

As to the future, we should take care not to presume or speculate. The new theology claims that we have a

right to speculate regarding man's future life, to assume on what we now know of the character of God. But what do we know about the character of God? We know absolutely nothing aside from that which the Scriptures reveal; and the Bible assures us that the revelation has been closed, and that it is unwise to speculate beyond that which has been written (1st Corn. 4:6). Guessing, presuming, conjecturing, speculating here is a wild-goose chase; and it is more, it is a sin (Rev. 22:-18-19). If we admit the contention of the new theology we shall be in danger of turning from our holy study in disgust, of shutting out from our vision, as the liberal theologians have done, the revealed realities of the future life, as they are disclosed to us in the Bible, and of giving our attention to speculative hypotheses, theosophy, philosophy, spiritism, new thought fads, and all kinds of vagaries, if we do not finally end in hopeless infidelity.

SHOULD STUDY SCRIPTURES.

And there is another important fact to notice. Since we are shut in to the Scriptures, it follows that we should be earnest students of that which the Bible reveals concerning man's future life. Thoughtless and irreverent persons should not touch this holy theme. In making our exegesis, we should follow the apostolic direction—"explaining spiritual things in spiritual words," (2nd Corn. 2:13), that is, using the Scriptures only, otherwise we shall be bewildered in the confusion of our own ignorance. We desire, therefore, to emphasize the importance, in our religious thinking and teaching, of keeping in closest company with the Bible. Here we have the essential difference, in method, between the new apostasy and the old theology. The old exalts what God has said in the Scriptures; the new exalts what man has said out-

side the Scriptures. The old makes no apology for the inspired Book, but accepts it as it is, the word of God; the new exalts reason above revelation, hence they choose certain parts of Scripture that are to their liking, and other parts they brush over as untrustworthy. If certain passages are found to be opposed to the new theology, they say, "That is Pauline," or "That is Petrine," or "That is Apocalyptic," or "That is supposed by the latest scholarship to be legendary," or "There is a question as to the authenticity of that passage," etc. You see it is a very simple method if you want to reject a difficult passage that is opposed to your theory or speculative theology.

In discussing our theme we should not overlook the large place God has given in his word to the revelation of things to come. In the very nature of the case the claims of the future must have a large place. In the last book in the Bible about nineteen chapters out of twenty-two are devoted largely to the realities of the future life. Nearly every book in the New Testament contains references to future events. To the second coming of Christ alone we have about three hundred references, one out of about every twenty-five verses in the New Testament, while in the Old Testament it is referred to eight times more often than his first Advent. We may be quite surprised at knowing that more than one-half the Bible is prophecy, much of which has to do with man's future life. And we are exhorted to study prophecy more than any other subject. The book of Revelation which the new theology apostasy belittles, by calling it "apocalyptic," contains more Old Testament quotations than the gospels and epistles combined, or in all 245 references. The last invitation to the sinning and lost, the last prayer, and the last recorded

words of Jesus are found in this book. Moreover, our Lord devoted much of his ministry in teaching of things to come—the fact of man's part in the final triumph of the Kingdom of God. He made numerous references to the state of the righteous and the wicked in the world beyond, in order to incite to repentance and holiness of life here. And from this we are fully justified in concluding, that the facts of man's future life should have a large place in the preaching and teaching of the gospel of Jesus Christ.

But as we look about us what do we find? Read the New York newspapers on Saturday and see the subjects that some of the preachers announce for their Sunday sermons: "A Snowball Service," "An Orange Service," "Our Need of More Bathtubs," "the Coming Election," "The Books in the Bible I believe to be Inspired," "A Lecture on Spiritism by New York's Greatest Bible Lecturer"? "Can the Modern Man Accept the Pauline Doctrines?" "Can We Dogmatize About the Future?" "The Modern Point of View of Religion," "The Results of the Recent Election," etc. If you would see the new theology in its true garb, go and hear a lecture from one of their chief lights on eschatology. It would not be thought unkind in saying that Paul described this class of preachers when he said: "Professing themselves to be wise they became fools" (Rom. 1:22). Think of preachers substituting for the eternal verities a lecture on "bathtubs, as if the tub, and not the blood-red Cross, and the empty grave, is the way into the Kingdom of God."

TURNED CHURCH INTO A CLUB.

The new theology in its effort to humanize, rationalize, and circumscribe to earthly limits the eternal gospel, has by so doing apostatized the Church of God. They have

turned the Church into a club. They would shut out from the thought and vision of men the great Homeland and the coming Kingdom of God on earth. Paul in speaking of those, "whose minds are given up to earthly things," further described the new theologians and their deluded disciples, and he adds: "But the state of which we are citizens is in Heaven; and it is from Heaven that we are eagerly looking for a Saviour, the Lord Jesus Christ" (Phil. 3:18-20). The true Christian has his heart in Heaven while he plods earth's dusty highways; and he sings:

"I'm a pilgrim, I'm a stranger,
I can tarry, I can tarry but a night."

SAVING SOCIETY?

But the new theology would turn men's thoughts only to the passing, the transcient things, having its face in the dust, and its back toward man's Eternal Home. Rejecting the Bible revelation, as to the future, it turns its attention to society, and talks much of "saving society," not of saving individuals, for that they cannot do. "The social uplift," "the social conscience," "the social spirit," "civic righteousness," "our need of a reconstructed religion"—mark you, not a reconstructed man—these are their lofty themes. But when the new theology can win individuals to Christ, then we will listen to them when they talk about saving society. Here is the supreme test of any theology, can it win individuals to Christ in the local church congregation! To dilate on social improvement is good so far as it goes, yet it is only one of the results of a great Cause, one of the flowers on the tree of Christianity.

What would we think of a farmer cutting down his apple orchard and giving as his reason that he must devote his time to the improvement of apple blossoms? Perhaps we would say that that farmer must have been converted to the new theology method, for that is what this school is doing. They are trying to cut down the tree. They deny redemption by the blood of Christ, they deny the resurrection of the body, the miracles, the personal second coming of Christ, the days of Judgment, Heaven as a real place: in short, they would cut down the tree, while they devote themselves assiduously to learned discussions on blossoms. It's so fine, so cultured, so practical! God help us to apply our religion to every day life, and reveal Jesus Christ, for this is our supreme task; but it is as easy to produce blossoms and fruit by destroying the tree, to erect a great building by throwing to the winds the architect's plan, to live in a physical body without a head or a heart, as it is to have a wholesome society, a Christian civilization, without believing and teaching the fundamental doctrines of the Christian religion. What blood and bones are to the body so doctrines are to the church of Christ. O, the pity, the folly, the insanity of any theology that would turn man's thoughts away from the great realities of the future life. Man's life here is important, but it is like the chick peeping in its shell to be set free, it is like a grain of gold flowing from a mountain range of gems, in a narrow and swiftly running current, to an ocean that is shoreless.

MISINTERPRETING FIGURATIVE LANGUAGE.

In describing the attitude of the new and the old theology to things to come, there is another fact that should be considered, namely, the way the speculative

theology treats the highly figurative portions of the Bible, especially those figurative parts found in the Book of Daniel, our Lord's discourses on his second coming, and the major part of the Book of Revelation. The new theology refers to these portions of our Bible as "apocalyptic," that is, in their thought, untrustworthy, highly pictorial and figurative, and not to be understood in any literal sense, and serving absolutely no practical purpose.

There were fourteen apocryphal books in all, but these never had a place in any of our Protestant Bibles. The book of Daniel and Revelation never properly belonged to that collection; but because we find in these great books some of the same style of highly pictorial literature, we find in the fourteen books mentioned, the new theology school would belittle these two inspired productions. It should be said, however, that this is not the real reason why this school speaks slightingly of Daniel and Revelation. The reason as given above is captious, a covert one, given to conceal. The cause for the rejection of these two books by our modern rationalists is, that they do not want to accept the doctrines of these books relative to the personal coming of Christ, the millenium, and the Kingdom of God, when our Lord shall reign on earth. Here then is their real reason for slurring these great inspired books, speaking of them as "apocalyptic." Two-thirds of these books were written in the highly figurative, pictorial, symbolic, or as the new theology say, in the "apocalyptic" style.

It should not be imagined that because a literature is highly figurative that it is of no value, as we sometimes hear ignorant persons remark. Students of literature

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The reason for frequently using in this book the name of the late Dr. W. N. Clark is, because he is viewed as the leading American new theology advocate of the past generation.

affirm that figurative language is more rich, more suggestive, more full of meaning than literal language. As Dr. Sylvester Burnham of Colgate Divinity School, one of our greatest living Bible scholars, truly said, "All figures of speech can be reduced to their literal meaning." The Bible contains much figurative language. Our Lord often resorted to the use of figures of speech and pictorial language in order to make the truth more vivid and impressive. Let us not, therefore, think that the Book of Daniel and Revelation can be ruled out because these books contain some highly figurative language. It is the business of the student to find the meaning of the symbols employed, and give to men the interpretation as God intended we should do.

Here is an illustration of the way the new theology treats, for instance, the Book of Revelation. The late Dr. W. N. Clark, who produced a new theology text book, entitled, "An Outline of Christian Theology," in which he gives the new theology point of view, says on page 388, of the book of Revelation, that this book, "was neither intended for exact fulfilment nor capable of receiving it." What he meant is, that the prophecies contained in this book are not trustworthy, but spurious. Of course, if they were "not intended for exact fulfilment," they are untrustworthy. Thus he seems to deny the inspiration of the book. His method of discrediting this great book is obvious. Is it easy to get rid of the teaching of a book, if one does not care to accept it, by saying that it cannot be fulfiled, that it is untrustworthy? Dr. Clark did not, in so many words, say that this book is a fabrication, but his words would naturally convey that idea. However, an assertion of this kind does not prove this book to be spurious.

This same writer again states of this book that, "It gloriously exalts Christ and foretells his victory." Does not this sound strange following his former statement? The book is "not capable of exact fulfillment," yet "it exalts Christ and foretells his victory." How would a statement like that be received in a court of justice? This is a fair sample of the dishonest way in which the new theology treats the Bible as a whole. We might say that this is their uniform method of handling the Bible, the method in which they exalt reason above Revelation. It seems that what Dr. Clark meant to say was, parts of this book I accept and parts I reject. Yet we cannot but ask, how can this book, "foretell Christ's victory," if its prophesies are "incapable of being received," and were "not intended for exact fulfillment?"

MILLENIUM REJECTED.

Again, this new theology author states, "we cannot make time-calculations about its millenium in the 20th chapter." He states on the same page 388, "since this is the only mention of a millenium, it follows that there is no ground for a question of a pre-millenial or post-millenial advent." This is only another way of saying that we cannot afford to believe God unless he repeats himself and submits his revelation to two or more witnesses. John's veracity is questioned, his testimony ruled out (this great Apostle who is now banished and suffering in a prison cell, who was ready to lay down his life for his Divine Lord), by the twentieth century new theology apostacy, albeit that this same Apostle is one of those to whom God intrusted a special revelation regarding the second coming of his Son.

NEW THEOLOGY DILEMMA.

However, if this new theology principle of exegesis is sound, then we shall have to reject most of our Bible, for in rare instances did God give any inspired writer the identical revelation he gave to other writers. It becomes obvious that such a method of interpretation is iconoclastic, unscientific, ignoring every principle of interpretation. It is a rejection of the authority of the Scriptures, and an exaltation of man's wisdom above the word of God. And we have in not a few pulpits men, who ought to know better, spinning this arrogance of the new theology, pretending a superior scholarship, and claiming to give " 'the true historical interpretation,' 'the modern point of view of religion,' 'something acceptable to the modern man,' 'the results of the latest scholarship,' " and that, as a result of this exhibition of their ignorance, they have knocked the old theology "moss-backs" into a cocked hat. If we had the genius of the Holy Spirit himself, we could not describe in words the ignorance and impotence, if not blasphemy, of this so-called new theology. It is enough to fill hell with disgust!

Yet this is the abomination that is crammed into the minds of the students in not a few of our seminaries as a preparation for the holy work of winning the world to God. Hear what the inspired John says about his majestic book:

"I declare to all who hear the words of the prophecy contained in this book, 'If any one adds to it, God will add to his troubles the Curses described in this book: and if anyone takes away any of the words in the book containing this prophecy, God will take away his share in the Tree of Life, and the Holy City—as described in this book' " (Rev. 22: 18-19). Here then are the woes

pronounced upon the teachers who deny or misrepresent this final message of God to man.

We have dwelt at length under this general division of our topic, and we trust the way has been cleared for what will follow. Let us now examine some of the great Christian doctrines, those that have to do with man's future, and see what is the attitude of the new and the old theology toward them.

We will take up in subsequent chapters:

1. The Second Coming of Christ.
2. The Resurrection.
3. The Judgments.
4. The Message of the Apostolic Church.

Chapter II

THE SECOND COMING OF CHRIST.

The position of the new theology is that Jesus Christ will never come back to this planet in bodily or personal appearance. They say that the second coming is unseen, spiritual, and continuous, that Christ is coming as fast as he can get into this world, that he came on Pentecost in the presence of the Holy Spirit, that he came at the destruction of Jerusalem, in judgment upon that city, and that he comes at death. The new theology declares that the Apostles understood that Jesus Christ would come back in a visible manner, and in their own day, but in this, they say, the apostles were mistaken.

To the foregoing we would reply briefly:

We cannot go much into detail but remind ourselves only of some of the outstanding facts, which facts show conclusively that the claim of the new theology is out of harmony with the teaching of God's Truth on this great matter.

We affirm that the Scriptures teach a personal visible reappearance of our Blessed Lord. Dr. Clark says, on page 399—"Christian Theology," in referring to the words our Lord used in setting forth his coming, "this language is borrowed directly from the prophets . . . who applied it to events on the earth, in which, of course, it could not be literally fulfilled." The argument is, because the language was, as Dr. Clark says, "borrowed," therefore, it cannot "be literally fulfilled."

THE OLD TESTAMENT REJECTED.

This is another way of saying that the prophets of the Old Testament were mistaken, and that Jesus used

their misleading statements, either wilfully or ignorantly. If we accept this view we also must admit that Jesus Christ has misled the world ever since as to his second coming. We accept this sort of teaching at its face value. It is the new theology apostacy against both the prophets and Jesus Christ. But they reply, "No, we do not teach that Jesus was mistaken, but that he used pictorial language to reveal a spiritual fact." But does it not appear strange that Jesus should do this thing, knowing that his apostles would misunderstand him? That his apostles understood him to teach a visible return to earth is unquestioned, as is seen by the words of Luke, in Acts 1: 9-11. "No sooner had Jesus Christ said this than he was caught up before their eyes, and a cloud received him from their sight. While they were still gazing up into the heavens, as he went, suddenly two men, clothed in white, stood beside them, and said: 'Men of Galilee, why are you standing here looking up into the heavens? This very Jesus, who has been taken from you into the heavens, will come in the very way in which you have seen him go into the heavens." Here then is a plain literal statement as to the manner of his coming, and shows clearly that this was the view held by the New Testament writers. This being true, is it not reasonable to believe that when our Lord used language, setting forth his coming in the heavens, in a personal visible manner, he intended his people to understand it as a literal fact? The disciples so understood it. And is it fair to put the judgment of the men of our time over against the view held by those men, namely: Matt., Mark, Luke, Peter, Paul, and John, who were the greatest interpreters of what Jesus said, men who knew him personally, heard his words, and to whom he gave his truth to pass on for unborn millions? We affirm that this is

a reasonable assumption, more reasonable than to believe that God waited until the twentieth century to show to the speculative theologians that the apostles were mistaken in this matter.

WERE THE APOSTLES MISTAKEN?

Again, note what they say as to the apostles being mistaken regarding the time of our Lord's coming. Were they really mistaken? The new theology boldly affirms they were. Let us see.

Jesus taught that his coming is imminent, that is, it is imminent in the sense and only in the sense that no man could possibly know the day nor the hour of this great event. He commanded his disciples to watch for it, to be ready for it. He says: "But about the day and hour no one knows—but only the Father himself" (Matt. 24-36). In verse 42 he says: "Therefore watch, since you know neither the Day nor the Hour" (Matt. 25:13). The Apostles, therefore, did not know the time of his coming, and how natural, as true disciples of Jesus, that they should be looking for it. In so doing they proved their loyalty to their Lord.

The apostles never affirmed that Jesus was coming in their time, but they did affirm that they were looking, expecting, watching for his re-appearance, just as every true Christian from that day to this has been looking, expecting Jesus to return. This is the attitude of true faith and obedience. Had the apostles done otherwise they would have revealed that they were not faithful to Jesus Christ. Instead, therefore, of using this attitude of the Apostles as an argument against the personal coming of Christ and as proof that the Apostles taught that Jesus would come in their day, it is rather an argument in behalf of his personal coming, and an unanswerable

argument at that. But one of the facts in this connection which we desire to emphasize is that the Apostles never positively affirmed that Jesus was to return in their day.

Our conclusion from what has been said is this, that beyond "the possibility of a doubt, our Lord intended his disciples to understand, that for some great purpose, and in some visible manner, and at some unknown future time, he would come back again."

We will conclude this discussion by making some general observations.

First: God did not reveal to his Son when he was on earth, the time of his return to this planet, but he did reveal to him what the state of the world would be prior to his return, and the signs that will precede his Advent.

Admitting what we have just stated to be true, does not permit us in any wise to argue against a visible coming, nor to affirm that the time of his second Advent is not now known to Jesus Christ. Doubtless after he was glorified in Heaven, the Father made clear to his Son the time of his second Advent.

Second: The destruction of Jerusalem of which our Lord prophesied in Matt. 24th chapter and Luke 21st chapter, was used as a type of his second coming, to wit: it would be a time of judgment.

Third: That the second coming did not occur at the destruction of Jerusalem is known by the fact that there was then no ressurection of the righteous dead as Paul makes clear will occur at the coming of Christ (1st Thes. 4:17).

Fourth: A reign of righteousness and peace did not come to this earth at the destruction of Jerusalem, and such a reign is revealed in Rev. 20: 5-6 when our Lord returns or soon thereafter.

Fifth: Jesus Christ came in judgment to the Jews, as a nation, at the destruction of Jerusalem, but there was no general judgment of the righteous at this time, as will occur at the second coming of Christ. This is the judgment of rewards and on the basis of works, and will take place at the marriage supper of the Lamb, immediately after the second coming of Christ (1st Thes. 4:17).

Sixth: Jerusalem was destroyed in 70 A. D., but we have a distinct prophesy of the coming of Christ in 95 A. D., the time when John wrote the Book of Revelation (Rev. 20:6).

THE HOLY SPIRIT AND THE SECOND COMING.

Further, the coming of the Holy Spirit could not have been the fulfillment of the prophesy of our Lord's return, and for the following reasons:

The work of the Holy Spirit was revealed by Jesus to be:

(a) To convict the world of sin because men reject Christ as their Saviour; but Jesus when he comes will destroy or banish sin (John 16: 8 & 9).

(b) The Holy Spirit will convict men of their need of righteousness; but Jesus when he comes will make righteousness universal (John 16:10).

(c) The Holy Spirit comes to convict the world of God's righteous judgment; but Jesus at his coming will execute that judgment (John 16:11).

(d) The Holy Spirit comes to reveal Jesus as Saviour; but Jesus at his coming will conclude the age of gospel grace (John 16: 13-14).

(e) The Holy Spirit when he comes does not destroy death; but Jesus will abolish death at his coming (Heb. 2: 14-15; 1st John 3:8; 2nd Tim. 1:10).

(f) The Holy Spirit works unseen; but the coming of our Lord will be a visible event, when he will be "honored in his people" (2nd Thes. 1:10; John 16:13; Rev. 1:7).

(g) The sign of the coming of the Holy Spirit was cloven tongues like as of fire which rested on the disciples; but the sign of the coming of Christ will be his own visible glory in the heavens (Acts 2:3; Matt. 24:30).

(h) Many of the prophesies of our Lord's coming were made after the advent of the Holy Spirit on Pentecost, including all those found in the New Testament outside the four gospels. This fact alone is sufficient to prove beyond a doubt the fallacious contention of the new apostasy, namely, that the Second Coming of Christ is seen in the work of the Holy Spirit. The work of the Holy Spirit and the work of Christ as revealed in the New Testament are as distinct as the office of President and Secretary of State in these United States. And only a Devil-inspired teacher or preacher would confuse or identify them as one.

Chapter III

THE RESURRECTION.

We have seen, according to the new theology or the modern rationalism, that the coming of Christ is a continuous event which culminates at death. We will now examine this theology further as to its teachings concerning the Resurrection. We find that it is a denial of the Resurrection of the body. The new theology teaches that God will never raise up man's body from the dust, in the Day called in Scripture, the Resurrection Day, or the last Day, and give to man a new, a glorified, an Immortal Body.

RESURRECTION AT DEATH?

The new theology teaches that the Resurrection occurs at death for both the righteous and the wicked. Dr. Clark says—"If we accept the view of Christ's coming that has been expressed on previous pages, we shall naturally think that each human being's Resurrection takes place at death." (Page 410, Ch. Theo.) Again he states "It is most probable that the human spirit will arise from death to the life beyond with an organism adapted to its uses in that life" (Page 409 Ch. Theo.) And again—"It is not taught that Christ's Resurrection added a new element to human destiny." (Page 407, Ch. Theo.) These references furnish us with a clear view of the position of the new theology as to the Resurrection. Let us examine these teachings in the light of Scripture and see if they have a peg on which to stand.

There is not a hint in Scripture that the Resurrection takes place at death. Further, we have not the slightest

reason to suppose that the New Testament writers attached any other meaning to the Resurrection than the reviving of dead bodies. The term Resurrection cannot be scripturally used if applied only to the spirit of man, yet this is the only sense in which the new theology uses it. They say that it is the spirit of man and not his body that is raised up at death, not that the spirit dies, but that it passes on or is raised up, having been clothed with its new body or organism at the moment of its departure from the human body. But the New Testament writers never speak of the Resurrection of a living spirit at death, with them it is always the Resurrection of the dead, something that is dead and not something that never dies. Moreover, it is always presented as an event that occurs, not at death, but that shall take place at some future time. If the Resurrection takes place at death, as the new theology affirms, then it is an ever occuring event, a past, present and future event, of perpetual occurrence, taking place as often as a human spirit passes out of the body. But as stated there is no support in Scripture for this speculation.

To make clear that the Resurrection does not take place at death, and that it has not occurred in the past but is an event of the future, note Paul's words—"They have gone completely astray as regards the truth, they say that the Resurrection has already taken place, and so upset some people's faith" (2nd Tim. 2:18). It is inconceivable that Paul would have used such words if the Resurrection takes place at death. If this were the case he would have said, "The Resurrection is an event of continuous occurrence as it takes place at death." The only possible conclusion from Paul's words is, that the Resurrection had not taken place up to that time, that it is an event of the future. It might be added here, if God

decreed the Resurrection to take place at death why did he make an exception to his universal plan as seen by the time of the Resurrection of Christ?

RESURRECTION AND SECOND COMING SIMULTANEOUS EVENTS.

Note further that the Resurrection and the Second Coming of Christ are simultaneous occurrences in New Testament teaching. The new theology so views them in assigning these events to the hour of death. But we have seen that these events do not occur at death, hence we must look to the future for both the Resurrection and the Second Coming of Christ. And here the Scriptures blaze the way. Paul associates them together in his first letter to the Church at Corinth. He says—"But each in his proper order, and Christ the first fruits; (from the dead) afterwards at the coming of Christ, those who belong to the Christ. Then will come the end" (1st Corn. 15: 23-24). Here then are three events occurring simultaneously,

The Second Coming of Christ,
The Resurrection of the Saints,
The End of the Gospel Age.

And this is in keeping with the Scriptures throughout.

NEW TESTAMENT POSITION.

What does the New Testament teach as to the Resurrection of the body? Have we ample reason for believing that God will raise the dead? Well, God has already raised some from among the dead. He raised up Jesus Christ and others. But do the Scriptures teach that there is a Resurrection for all men? To this our Lord replies—he was affirming a general Resurrection

and the men of his day marveled, they shook their wise heads and said, impossible, or as our modern rationalists would say, "unscientific, sheerest nonsense." But to the rationalists in our Lord's day we hear him reply—"Do not wonder at this for the time is coming when all who are in their graves will hear his voice and will come out" (John 5:28). The rationalists, evolutionists, new theology speculators, were a bit shocked at this startling announcement. We can fancy that they ridiculed the Man of the open grave, saying—"This fellow is ignorant, he never went to college, he is not familiar with the latest scientific works, he has not brushed up against university men, and is out of touch with modern thought." But we hear Jesus say: "Do not wonder at this, for the time is coming when all who are in their graves will hear his voice and will come out." Glory to God, when he speaks, we shall hear his voice and come forth to Judgment and to Glory, father will come out, mother will come out, loved ones will come out, they will all come out. No one will be missing there. And to put double emphasis on this great event Jesus adds—"I shall not lose one, but shall raise them up at the Last Day" (John 6:39). In verse 40 he says: "For this is the will of my Father," that is, this is the fixed decree of Almighty God "that every one who believes in him (Jesus Christ) should have Immortal Life; and I myself will raise him up at the Last Day." We have here the following facts clearly revealed:

It will be a Resurrection of dead bodies.

It will occur on the Last Day.

Immortality is conditioned on the Resurrection of the saints, and is never spoken of as belonging to the unsaved.

We should not overlook the fact that dead bodies were raised up in our Lord's day on earth. When he raised Lazarus he designated to himself a new name. To assure Mary and Martha of his mission he said—"I am the Resurrection and the Life," that is as if he had said: "I have power in myself to raise the dead and impart Immortal Life." At the Saviour's death God gave witness to its acceptance as an atonement for sin, by raising up some of the saints. "Many of God's people rose, and they leaving their tombs went after the Resurrection of Jesus, into the Holy City, and appeared to many people" (Matt. 22:52).

THE IMMORTAL BODY.

And we should not fail to see that Immortality for man is conditioned on his life in Christ, and that it is always associated in the New Testament with the Resurrection of the body. Immortality in the Bible never means endless existence or everlasting life, but rather a certain kind of glorified existence with Christ in the new Immortal Body. This is a tremendous fact that shouldn't be forgotten. Dr. Clark says: "It is not taught that Christ's Resurrection added a new element to human destiny" (Ch. Theo., page 407). But over against this modern evolutionist we must place the authority of Paul. He says: "We shall be also in the likeness of His Resurrection" (Rom. 6.5). Here then is added a new element of infinite value, namely; likeness to Christ's Resurrection. In other words the new element added is an Immortal Body. No hint is given in the Scriptures of this Immortal Body aside from Christ and his Resurrection. As a commentary on this glorious fact Paul again states —"But in truth Christ has been raised from the dead, the first-fruits of those who are at rest. For since

through man there is death, so also through man there is a Resurrection of the dead" and "As we have borne, the likeness of him who came from dust, so let us bear the likeness of him who came from Heaven" (1st Corn. 15: 20, 21, 29). Paul further says—"And he is the Head of the Church which is His Body, the First-born from the dead. He is to the Church the Source of Life" (Col. 1: 17-18). In the light of these passages, we affirm again that Christ's Resurrection added a new element to human destiny, namely—an Immortal Body.

Here then is our summary of this study of the Resurrection:

1. The Resurrection does not occur at death but is an event of the future.

2. Jesus Christ was raised up from the dead.

3. This was the first Resurrection of its kind that has ever occurred in human history, because in Christ we see the first Immortal and glorified body of human appearance, a type of the new bodies which his saints shall have in the Resurrection.

4. Christ's Resurrection was the first-fruits of them who are at rest. In other words, it shows the saints what they are to be in the Resurrection Body.

5. Being an Immortal body it was the first of a new race of redeemed men, as the body of Adam was the first of a new race of human bodies.

6. Likeness to Christ means identity with him in this new Immortal Body.

7. Christ being the Head of the Body—the Church, it follows that the Body must be possessed with the same Immortal Life as the Head.

8. Likeness thus to Christ in the Immortal Body is the ultimate of Redemption, in-so-far as it has been revealed to us in the word of God.

It was a glimpse of this new Immortal Body which David had when he said: "I shall be satisfied when I awake with thy likeness" (Ps. 17:15). As our Lord's death is the basis of our forgiveness and reconciliation, so likewise his Resurrection is the pledge of our resurrection in an Immortal Body.

Only in Christ is man Immortal (2nd Tim. 6:16). If we belong to Christ, that is if we have been made anew by the operation of his spirit upon ours, if we have been translated out of the kingdom of darkness into the Kingdom of God's dear Son, then "This perishable body of ours must put on an imperishable form, and this dying body a deathless form" (1st Corn. 15:24). Surely a new element has been added to humanity by the Resurrection of Christ, viz—an Immortal Body.

PAUL'S CONSISTENCY.

Again it should not be forgotten that Paul's teaching on the Resurrection is consistent throughout. His words in 2nd Corn. 5: 1-4, which in part reads: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," etc., cannot be used as a denial or refutation of his other teachings on the Resurrection, as seems to be claimed by the new theology. These words by Paul are somewhat obscure, the meaning of which is by no means as clear as his other teaching on the Resurrection; nevertheless, they are in nowise a denial of the Resurrection of the body.

If these words can be construed as suggesting the possibility of a new body for man to inhabit at the hour of death, then this new body, or to use Paul's words, this "house which is from heaven," (Verse 2) cannot be the Resurrection body, and can serve only as a temporary

organism or vehicle for the spirit of man between death and the Resurrection, after which man will get his permanent, his glorified body in which he will forever dwell. By no law or principle of exegesis can we make Paul's words here define his idea of the Resurrection body. Doubtless the idea prominent in the Apostle's mind here is that God in his own gracious infinite provision will not leave his child alone at the hour of death, but will fully protect and provide for the wants of the spirit of man at that hour. This is the fact that should be emphasized here in this connection, and not the precise way in which God will do this service or make his provision. Paul's words are somewhat ambiguous as to just what he means by this "house from heaven." One thing is evident that he did not have in mind the Resurrection body, and no honest interpreter will so construe them.

Now note, it is this somewhat obscure passage at which the new theology grasps to help them bolster up their theory that the Resurrection occurs at death, while they brush aside all the other teachings of God's word on this glorious doctrine. But we ask, why do they thus treat the Bible? The answer is clear. It is the same old story over again. It is an illustration of how the evolutionist uses the Scriptures. This solitary passage is used because to the new theologian it seems more in harmony with the theory of evolution than do the other teachings in the New Testament on the Resurrection. We have shown heretofore that the evolutionist is consistent with his working hypothesis, his theory of evolution, on which his new theology apostacy has been constructed. Its the same illustration over and over again of how these men exalt the wisdom of men, above the word of God. These theologians tell us that the old doctrine of the Resurrection is unscientific; but all such

loud sounding, unproved and unprovable assertions amount to nothing. Science is totally ignorant of how God works in the world unseen, as it is ignorant also of the processes of life which we see before our eyes every day. It is futile and foolish to claim that God cannot create a new body at the hour of the Resurrection, with which to clothe the spirit of man. While the new theology denies this old doctrine and refers to it as unscientific, that God should create a new body at the Resurrection hour, yet to them it is scientific for God to create a new body at the hour of death. Their reasoning on this matter is that God can do this at the hour of death but he cannot do it at some future time. Shades of Gehenna! O the logic, the wisdom, the science of the new theology! Say my friend, can you not furnish words sufficiently ironic to fully portray or describe the reasoning process of these scientific new theologians? Congratulations to the profound science of the new theology apostacy! Men and women of the churches what are you going to do with it?

Chapter IV

THE JUDGMENT.

We shall now take up the doctrine of the Judgment. The new theology approaches this doctrine as it does all matters relating to future things, not in a reverent attitude toward the Scriptures, to find out what they teach, but in a speculative sort of way, using the Scriptures only in an accommodating sense.

We have seen in our study thus far one fact that stands out prominent in the point of view of the modern apostacy, that is, it is consistent throughout with the evolutionary hypothesis. This philosophy is their working principle, their guiding star, hence every Scripture that appears to be opposed to this principle must be brushed aside, or explained away, or if need be, discredited. For example, if this type of religious thinker finds twenty passages in the Scriptures that teach the very opposite of that which he believes, and only one passage that seems to favor his philosophy, he will ignore the twenty, however plain they may be, and work his questionable passage assiduously, in order to help bolster up his teachings. We are furnished with a striking illustration of this teaching of the new theology regarding one of the Judgments, and which we shall take up presently.

Treating the Bible in this subversive manner, and using it only as an aid to defend a certain philosophy is the shame and crime of the speculative new theology. In the adoption of any such method of interpretation reason is always made supreme, philosophy the indispensible thing, and divine revelation of secondary value. If we keep this in mind we shall understand why men of learn-

ing, ability, and apparently devout spirit, can teach as they do regarding, for example, the Coming of Christ, the Resurrection, and the Judgments. With this in mind, it is easy to understand why these teachers say, Jesus Christ comes at death, the Resurrection occurs at death, the final Judgment takes place at death.

DIFFICULTIES REMOVED?

Of course this method of interpretation removes a number of difficulties relative to the facts or doctrines referred to. Adopting the philosophy of evolution simplifies the study. For instance, the preacher and teacher need not now bother about the intermediate state of man between death and the Resurrection, for to him there is no such state. And he does not need to think of a millenium for to him there is no millenium. To believe in a millenium, as the New Testament teaches, would be to oppose the principle of evolution, which principle allows for only a gradual development of the human race, with no sudden changes. Introducing a millenium suddenly would necessitate an abrupt change, as would the second Coming of Christ, the Resurrection, and the Judgment, and of course such could not be tolerated. How smoothly this whole method works for the new theology evolutionist. Away old intermediary state, away the Coming of Christ in the heavens, away false Resurrection hope, away old sensational Judgment Day, away all such childish and unscientific notions, for they are out of harmony with the philosophy of evolution! Isn't it sane, simple, practicable, scientific! "He that sitteth in the heavens shall laugh; the Lord will have them in derision" (Ps. 2:4).

DOES THE JUDGMENT TAKE PLACE AT DEATH?

Now, let us look closely into the teaching of the new theology relative to the Judgment. This teaching places the Judgment at death. Dr. Clark states: "It is certain that one judgment occurs for every human being in the passage from this life to another" (Ch. Theo. Page 414). Note, this theologian says: "It is certain." We wonder how he knew? He did not tell us. But we are not so sure about it. In fact there is a big question mark in our thought about the Judgment taking place at death. The new apostacy has no place in its speculative theology for any judgment after death, at some later time. We have the same difficulty in accepting this view we have in accepting any of the new theology point of view, and that is, the Bible is not only silent as to it, but the teaching of the Scriptures is opposed to it, that is our trouble. The Bible states one thing, and the new theology states the opposite. That is our trouble. We cannot harmonize the grand Old Book and the speculative theology. Perhaps some day we will be able to do this, when we get more light, when we shall have drunk to our minds content of the wisdom of the modern school; but in our present state of ignorance we cannot harmonize the modern rationalism with Christ and Paul. Perhaps the latter are out of date, who knows, and that the new theology lights are correct?

But let us get down to sense: There is one passage on which Dr. Clark bases his doctrine of judgment at death. Here it is: "And as it is ordained for men to die but once (death being followed by judgment)" etc. (Heb. 9:27). This passage does not say that judgment occurs immediately at death, but it does teach that man goes into another world in which the next great event for him will be the judgment of God. By any fair interpretation

this is the only possible meaning of these words. And this is in harmony with the other passages which throw much light on this matter. Let us examine a few of these and see what they say. What does our Lord say on this question of Judgment? The new theology advocates are quick to assert that Jesus Christ is a higher authority than Paul. We are assuming that Paul wrote the above passage. Does the great Day of Judgment for man occur at death? Jesus answers: "At the Judgment the men of Ninevah will stand up with this generation and will condemn it." And again, "At the Judgment the Queen of the South will rise up with the present generation, and will condemn it" (Matt. 12: 41-42). Again, our Lord declares:—"I will tell, the doom of the land of Sodom and Gomorrha will be more tolerable in the Day of Judgment than the doom of that town" (Matt. 10:15). The Queen of the South lived nearly 1,000 years before Christ but she had not been judged. The Ninevites lived many hundreds of years before Jesus spoke these words, but they had not yet been judged. The people of Sodom and Gomorrha lived nearly 2,000 years prior to Christ's time, but they had not yet entered into the Day of Judgment. We could not imagine our Lord using these words had all those people been judged at the time of their departure from this world.

PETER'S REVELATION.

The Apostle Peter in writing on this same question of the Judgment says, in referring to the people of Sodom and Gomorrha, "Who are even now suffering punishment in readiness for the Day of Judgment" (2nd Peter 2:9). Here we have not only a special Day of Judgment brought to light, but we have an intermediate state between death and the Judgment, revealed also, that

state which the new theology has ruled out. From all these passages and others which might be submitted, the following facts are in evidence:

1. The Judgment does not occur at death (Matt. 10:15; Matt. 12: 41-42).
2. Judgment will occur at some fixed day in the future (Acts 17:31).
3. The Judgment will occur simultaneously for the righteous (1st Thes. 4:17).
4. There is an intermediate state for man between death and the Judgment (2nd Pet. 2:9; Luke 16: 23-31).
5. For the righteous the intermediate state is Paradise, for the wicked it is Tartarus (Luke 23:43; 2nd Pet. 2:4).
6. There is a separate Judgment for the wicked, called the Judgment of the great white throne (Rev. 20: 11-12).

In the Scriptures a variety of names are given to the Judgment, as—

"The great Day of their Wrath" (Rev. 5:15).
"Judgment of the Great Day" (Jude. 1:6).
"Day of Judgment" (2nd Pet. 2:9).
"Day of The Lord" (2nd Pet. 2:10).

Chapter V

THE MESSAGE OF THE APOSTOLIC CHURCH.

We shall conclude this study by an examination of the character of the gospel message of the first century. What was the message of the Apostles in those stirring times? It can be summed up in these words: "They were teaching the people . . . preaching through Jesus the resurrection of the dead" (Acts. 4:2). Their message was, "Christ died for our sins" (1st Corn. 15:3). "He was raised" (15:4), "and the dead will rise Immotral" (15:52). "He is coming among the clouds" (Rev. 1:7). "God—has fixed a Day when he will judge the world in justice" (Acts 17:31. "His Kingdom will finally triumph in earth and heaven" (Rev. 11:15).

PAUL'S PREACHING IRRESISTIBLE.

On the basis of such preaching do we wonder, that men were convicted of sin and converted to Jesus Christ as Saviour and Lord? Felix trembled as did multitudes beside, his flesh quivered, his face turned pale, his bones shook in their sockets, as Paul preached to him of holiness and the Judgment. Repentance, and confession of Christ by baptism, the Resurrection, the Coming Christ, the Judgment, were the burden of the apostolic ministry. They had no other message. They needed no other. What in the universe is like this? God worked miracles in those great revival days in honor of the men who preached this gospel and the Christ who made it possible. Would He work miracles today if the clergy should come back to the fundamentals of the Faith?

The Holy Spirit is always present to work miracles of grace, to convict of sin, righteousness, and judgment, when the gospel is proclaimed. He never works apart from the gospel of Jesus Christ.

We have a striking illustration of the power of this message as Paul preached it on Mars Hill. His meeting house was the Court room, his audience was made up of the cultured scholars of Athens. What did Paul preach? After a tactful introduction on Creation, he plunged into his real message, on Jesus Christ, the Resurrection, and the Judgment. It was a new, strange and startling message, but not much more strange than it would be were it preached today in many of the American pulpits. Those Grecian rationalists listened to Paul courteously, until he got into a discussion of the Resurrection and the Judgment, then the scholars became restless, waxed hot at Paul, created an uproar, and broke up the meeting. Exit Paul! What a tribute to Paul! And what a tribute it would be to a new theology preacher if he should renounce his errors and preach the true gospel and create a similar uproar in his slumbering congregation, where such startling doctrines are not heard?

But what was the result of this sermon? "Paul was forced to leave the Court." Some of our preachers today would leave their pulpits if they preached the whole gospel. And what then? There were, however, some who joined him, and became believers in Christ. "Among them were Dionysius, a member of the Court (possibly a lawyer or a judge), a woman named Demaris, and several others." A respectable revival from the preaching of the "old fogy" doctrines, more real conversions than some of our brethren have today as result of years of

preaching of moral platitudes, over the divinity of human nature, the religious base in the modern sinner. Dionysius, we are told by Eusebius, "became the first Bishop of Athens and suffered martyrdom." You see this sermon on the "old worn out doctrines," produced a church, and a diocese and a Bishop. Talk about results! Great stars! Can't men read history? The Roman Empire gives eloquent testimony to the result of preaching Jesus, the Resurrection, and the Judgment. That mighty Empire reeled on her foundations, was gripped by the power of the living Christ, burned her idols, and lay a captive at the pierced feet of the King of Kings. It is true that most of these grand preachers suffered death as martyrs, but that also was a token of the power of the gospel.

OUR DUTY CLEAR.

Men and women of the modern church, we appeal to you. Is the church benighted, cursed by the curse of our modern apostacy, blinded by a false gospel, a false science, then let the church arise from her spiritual death embrace and declare the true gospel and Christ will give her light! The new theology is impotent, utterly futile, worthless, and more, it is an abomination, it has been weighed in the balances and found wanting. It cannot win souls to Christ. And it cannot lead back the churches it has enslaved, back again to the feet of the Master. The orthodox leaders, those who truly know and love the word of God, must do this work, or with the modern apostates our doom will be that of the Church of Pergamus—we shall dwell where the throne of Satan stands." (Rev. 2:13).

DR. W. N. CLARK'S NEW THEOLOGY AND RUSSELISM COMPARED.

Russell—The body of Jesus was not raised up.
Clark—The bodies of men will not be raised up.
Russell—The second Advent of our Lord occurred in 1874.
Clark—The Second Advent occurred at the destruction of Jerusalem in 70 A. D., also at Pentecost and is a perpetual occurrence.
Russell—The final consummation of the age occurred in 1914.
Clark—The final consummation occurs for each individual at death.
Russell—The saints were raised up in 1878.
Clark—The resurrection occurs at the hour of death.
Russell—Christ has been back on the earth since 1874.
Clark—Christ has been back since 33 A. D.
Russell—We are now entering the millenium as seen by our rapid increase in wealth.
Clark—There is no millenium.

FAIR PRESENTATION.

We have given a true statement of the new and the old theology points of view of the word of God as touching things to come. We have tried to be fair, temperate, to reveal the Master's spirit. We have been tempted to use words more harsh and denounciatory, but we leave those men with God, and pray for their deliverance from the power of Satan. What we have tried to do is to warn the churches, and the teachers in institutions of learning, of the insidious and destructive work of these men who have been poisoned by drinking at the fountain

of German rationalism and infidelity, and who are giving out their false doctrines under the pretense of "scholarship," and who are leading astray the young men and women who attend our institutions. The business has become a sort of educational fad. You know our thought in this sensational country runs in fad-waves and many of our biggest faddists are in the ministry and in our educational institutions. It just seems to be their business to run off periodically, if not perpetually, on fad-tangets, speculative hobbies, salvation by education for example, infalliable hypotheses, the conclusions of the latest book by Rabbi So and So, etc. And the business seems to have become hypnotic, even some of the teachers of the high schools, normal schools, and in many of the public schools have become inoculated with the German germ of rationalism, "broad-mindedness," gas! gas! gas! This germ has fooled not a few teachers and preachers, as well as thinkers in more humble walks. Methodism has got this disease so deeply seated that its case has become serious. The Baptists and Presbyterians are showing fatal symptoms. And the Y. M. C. A. is becoming inoculated. The only hope for these backslidden and deluded Christians is back to Christ. He is still the great physician and can destroy this church killing, this Bible killing germ. Their only hope is to get back from Berlin, and Harvard, and Yale and Columbia and Syracuse and Chicago Universities, and all other universities where this false philosophy is taught, back to Christ.

OBJECT IN WRITING BOOK?

In conclusion, what is the object in giving these messages? The object is to help the young men and women in our educational institutions to understand the false doctrines that are being taught, so as to be able to meet them

on Bible grounds. The object is to try to get those men who teach the evolution humbug and the radical criticism of the word of God to stop and think, if perchance they might get their eyes open to see the fatal results of their work, and turn back to Jesus Christ. The object is to help our church people to understand the real situation, and to oppose the modern apostacy when they hear it in their own churches. The object is to impress the men and women who are the financial supporters of our educational and religious institutions to ask the question: Can I not by withholding my support, and by personal influence, persuade the officers of these institutions to call a halt, and demand a change of the teaching staffs, and text books and reference books used in teaching, in short our object is to help bring about a revolution in the teaching in our institutions, both secular and religious. This then is our motive in giving these messages. And we pray God's blessing upon them.

JOY AND SORROW.

The task in a sense has not been easy. If this were a campaign against infidelity as in past times, it would be child's play, but it's a campaign against the institutions we love. The foe is intrenched inside the church of God. And this is what makes it difficult to discuss these matters, because in so doing, we shall run the risk of alienating some of those who were friends, and who were once helpful to us in Christian work. Many of these will view us with pity, and some with contempt. They will say hard and untruthful things. They will denounce us as meddlers, busy-bodies, cranks, disturbing factors, unbalanced reasoners, not to be taken seriously, "unlearned, ignorant persons"; and they will, those of them who wield financial power) try to boycott

our work, here and everywhere. They will work through secret societies against us. They will question our motives if not attack our characters. But we have counted the cost; and we must be willing to suffer with Christ. To be true to Christ, we must strike this serpent, the new theology apostacy, and strike him hard. Let no one underestimate this satanic hydra-headed monster, the new theology apostacy, that is fighting against the true Church of Christ. Remember, the new theology apostacy is that spirit of anti-Christ which should come into the world. The goal toward which they are working is to get the Church universal to reject Jesus Christ as the Son of God. The battle today is being waged against Bible theology, ecclesiology, eschatology, and all animated by the spirit of Satan, as they prosecute their warfare against Jesus Christ as the Incarnate Son of God.

Men and women, you should join with us and with millions of others in America in opposition to this deadly evil. Will you vow before God and men, angels and devils, that you will stand with the true followers of Jesus everywhere, and "fight in defense of the Faith that has once for all been intrusted to the keeping of Christ's people?" (Jude 1:3.) The word of our God shall stand. Amen and amen!

FAITH OF OUR FATHERS:

Faith of our fathers! living still,
In spite of dungeon, fire and sword;
O how our hearts beat high with joy,

When e'er we hear that glorious word;
Faith of our fathers! holy faith!
We will be true to thee till death!

Our fathers chained in prison dark
Were still in heart and conscience free,
How sweet would be their children's fate,
If they like them could die for thee.
Faith of our fathers! holy faith!
We will be true to thee till death!

Faith of our fathers! We will love,
Both friend and foe in all our strife;
And preach thee too as love knows how,
By kindly words and virtuous life;
Faith of our fathers! holy faith!
We will be true to thee till death.

PRAYER.

Almighty God our Father, we thy redeemed people unitedly pray that thou woulds't stay the power of Satan, and in these latter days give victory to thy Truth. Help thy true Church to preach the Gospel, to win the perishing, to shut their ears to the satanic inducements of the new apostasy, and to withhold from it their gifts and personal support, to love truly, labor faithfully, and watch daily for the return of our glorified Lord. Hear this our cry, O righteous Father, for the sake of Jesus Christ thy Son, our adorable Saviour, Amen.

"Come Lord Jesus. The grace of our Lord Jesus Christ be with you all," who have read this book. Amen and Amen.

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